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Vocational Preparation of Youth in Catholic Schools

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BY

SISTER MARY JEANETTE, O.S.B., M.A.

ST. JOSEPH, MINNESOTA

A DISSERTATION

Submitted to the Catholic Sisters College of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy

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WASHINGTON, D. C.
June, 1918

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PREFACE

The movement towards attaining and improving vocational education in the state schools has made rapid progress in the last two decades. It grew from the conviction that the large majority of pupils received no adequate preparation for their life-work, as only a small percentage availed themselves of the opportunities afforded by secondary schools. The danger to which a large number of these children was exposed after leaving school at an early age, grew to be a menace to individual and industrial development. Many educators sought the remedy for this evil in a radical change of the educational system, and a course of study so arranged as to afford to the pupils a preparation for their career. On the other hand there were those who strenuously opposed this movement because they considered it undemocratic and tending to the formation of a caste system. The attempt to reconcile these two extremes has caused the introduction of vocational education in addition to the usual courses offered by secondary schools, and resulted in the creation of our ever-increasing number of vocational schools.

A study of the history of Monastic schools reveals the fact that these afforded excellent opportunity for vocational training; but their motive and aim in preparing their pupils for life's work was not, like that of our modern state schools, primarily utilitarian. The success achieved in art and industry was due largely to the motivation that inspired the students of Monastic schools to exert all their powers in the realization of their high ideals. The influence of St. Benedict and his followers changed the then prevalent attitude toward labor, invested manual work with the dignity of prayer, and brought untold blessings upon the people.

In the course of time other agencies undertook the vocational training of children and continued to do so until recently. In the last few decades, however, the social environment of the child has undergone a decided change. Again it devolves upon the school to offer to the pupil sensory-motor training in addition to the training of the mind and heart. The same problem that confronts the state schools must also be

solved by Catholic teachers. The limited resources of the Catholic schools render it more difficult for them to provide industrial training. In the state schools the financial burden is considerably lightened by state and federal aid. However, Catholic educators are anxious to provide our pupils with every advantage that can be secured, and it is their ambition that the pupils attending Catholic schools receive the very best preparation for their future work. It is the purpose of this dissertation to indicate the causes and outline the history of the vocational education and vocational guidance in the state schools; to compare the motives that prompt this movement with the motives that prevailed in the Monastic schools; and to indicate ways and means which are available for the development and guidance of vocation in our Catholic schools.

The term "vocation" has at the present time a variety of meanings. Literally it means a calling, as does the Latin "vocatio" from which it is derived. This meaning is retained in the Catholic Church, where the call to the religious life is designated as a vocation. By modern writers and educators it is used to denote a career, an occupation; and by some authors it has even been restricted to those occupations in which manual and industrial laborers are employed. In its widest sense vocation is a call to the life-work of each individual, whether this be to serve God in religion or in the most humble occupation.

The teaching of the Church, the history of her institutions, the example of the saints, but above all the Christ-Child, are the guides of the Catholic teacher in the sublime work of vocational preparation of youth.

CHAPTER I

CAUSES LEADING TO THE INTRODUCTION OF VOCATIONAL EDUCATION IN THE STATE SCHOOLS

The Centennial Exposition at Philadelphia caused American manufacturers to compare our products with those of other countries.[1] This comparison revealed the fact that only the abundant resources which our country commands enable us to compete in the markets of the world with goods produced in Europe. In every instance of successful competition this has been due, not to superior handicraft, but to the abundance of cheap raw material easily obtained in America. Each succeeding year, however, it became more apparent that the supremacy in international trade rests on the basis of manual skill. Schools for art in industry were established soon after the above-mentioned exposition, and a decade later manual training schools came into existence in manufacturing cities. Though an improvement on the system then prevailing, these were unsatisfactory in regard to the purpose for which they had been planned because what was taught in the manual training school was not sufficiently related to the specific occupation in which the child would later be engaged. Here we find the first incentive to vocational training in the state school system of our country; it was the need of better trained workers that suggested the schools as a means to supply the required skill.

Meanwhile the complaints about the school system increased in number and intensity. Employers claimed that pupils coming from the schools lacked initiative, intellectual capacity, and habits of order and promptness—qualifications which are necessary for success in their work. A similar complaint came from the higher institutions of learning, the universities and colleges. Parents complained, saying that even if they were willing to make sacrifices so as to afford the children a prolonged term of training and education, it did not secure for the children any advantage in their future career, but on the contrary, often served to "train them away from the forge and the shop."

[1] Bulletin, 1916, No. 21.—*Vocational Secondary Education*, Washington, D. C., p. 10.

The most alarming feature was the tendency of the pupils to leave school at the first opportunity that presented itself. They were convinced that the education received in the schoolroom was not adapted to their future needs, and too often there was sufficient reason for this conviction. The school failed to attract the child, and compulsory education laws were necessary to secure attendance until the child had reached at least the age of fourteen years. Practically 100 per cent of the pupils remain in school up to that age, but 50 per cent leave school at the age of fourteen years.[2] At this period of the child's life home restraints become weaker, in many cases all authority over the child and power of guidance is lost.[3] The industries offer little by way of training or advancement before the age of sixteen and little by way of financial compensation.[4] If these children find any employment it is of such a nature as to form eventually an obstacle to their advancement. The Massachusetts Commission on Industrial Education found 25,000 children between the ages of fourteen and sixteen years who were employed in the lowest forms of industry.[5] And the Vocational Bureau reports that at least one-half of this period is spent in complete idleness, on streets and alleys and similar places. Those who find an occupation at intervals drift from job to job and after some years find that advancement is for them impossible. There is no alternative but to keep on in what Meyer Bloomfield calls the class of "Vocational hoboes," employed in "Blind Alley" occupations.[6]

The child's mind is at this age peculiarly susceptible to harmful influences, and for this reason idleness and weakened home influences are especially to be deplored. The exercise of energy is a physical necessity and a safety-valve for the emotions. But when conditions practically enforce a state of idleness the result is disastrous. Two evils that caused alarm among educators and psychologists were attributed to this want of proper occupation for the growing youth. The in-

[2] Gaylor, G. W., "Vocational Training as a Preventive of Crime," *The Psychological Clinic*, Vol. vii, No. 2, April, 1913, p. 40.
[3] *Ibid.*, p. 40.
[4] A Report on Vocational Training in Chicago and Other Cities, 1912, City Club of Chicago, p. 144.
[5] Weeks, R. M., The Peoples' School, Boston, 1912, p. 182.
[6] Bloomfield, Meyer, Vocational Guidance, Boston, 1911, p. 19.

crease in the number of criminals and the lack of skilled workmen were traced directly to improper employment or lack of employment during this period of transition from childhood to maturity.

In regard to the increase of criminality, E. J. Lickly asserts that "90 per cent of criminals begin their careers as truants."[7] And G. W. Gaylor says, "It is the young man that is the criminal of today. The daring violent crimes are committed by boys under twenty-one years of age," and he concludes by saying that when asked the cause of their defection, "They will tell you that they drifted into crime after being street and night loafers."[8] To show how serious are the consequences of such conditions he cites the following headlines from the press: "Ten Thousand Boys Arrested Last Year," "Four Thousand out of Six Thousand Arrests Last Year Were Boys Under Twenty." (This referred to a city of less than 150,000 inhabitants.) "Over Half of Murderers Last Year Mere Boys." And thus he continues to enumerate similar headings of newspaper articles.[9]

In charitable and corrective work much good has been achieved by offering employment adapted to the ability and pleasing to the nature of the individual.[10] It was suggested to apply similar methods to the normal child and so prevent the evil rather than apply the remedy after it had developed. The theory was not a new one, for many centuries ago Sir Thomas More in his *Utopia* had set forth the futility of punishment as a cure for crime. He insisted that since crime and pauperism were caused by idleness and lack of skill, they were curable only by removing the cause, namely, by training men to do useful work.

This theory has found considerable recognition in recent years, and more than ever is the opinion spreading that probably "child idleness is a more serious matter than child labor."[11]

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[7] Lickly, E. J., (Report) "Successful Schools for Truants," *The Psychological Clinic*, Vol. vii, No. 3, May, 1913, p. 86.
[8] Gaylor, G. W., "Vocational Training as a Preventive of Crime," *The Psychological Clinic*, Vol. vii, No. 2, April, 1913, p. 41.
[9] *Ibid.*, p. 42.
[10] Weeks, R. M., *The People's School*, Boston, 1912, p. 185.
[11] *Ibid.*, p. 175.

In some cases it is economic pressure that compels the child to leave school as soon as the law permits, and he is then forced to enter an occupation that is disadvantageous to his future development; but according to recent investigations this is not generally the reason for discontinuance of school work.[12] The majority of pupils leave simply because they do not find school life attractive. Educational literature of the last two decades abounds in suggestions for arousing and sustaining in children love and interest for school work, especially during the formative period. One of the means advocated most strongly was the introduction of vocational training.

During this period the lack of skilled workmen was felt very keenly, and this too was thought to be due in large measure to the fact that our youths spent their early years in idleness or drifting from job to job in the unskilled occupations. For the time during which the technique of a trade could be most easily acquired was not utilized. Moreover, the irregular, shiftless habits that are usually formed as a consequence of such circumstances proved inimical to business efficiency and hence prevented success in later life.[13]

The young and inexperienced child is strongly tempted to start in an unskilled trade at what seems to him a high wage, rather than enter an occupation that for some time offers little remuneration. Nor will words alone convince him that his best investment is to invest himself by increasing his own potential value. The objective interest that attracted him during the first years of his elementary education has grown too weak to act as a factor in keeping him at school. The course taken by the pupil is determined by subjective interest which results from understanding the necessity, utility, or duty of further preparation.

In order to bring about this subjective interest, to foster and encourage it, teachers and parents were urged to present to children the material benefit that they will derive from careful preparation for a position. When, for instance, they

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[12] Goldwasser, I. E., "Shall Elective Courses be Established in the Seventh and Eighth Grades?" *The Psychological Clinic*, Vol. vii, No. 8, Jan., 1914, p. 206; also, Harvey, Lorenzo D., "The Need of Industrial Education in the Public School System, Proc. N. E. A., 1909, p. 57.

[13] Weeks, R. M., *The Peoples' School*, 1912, p. 183.

are shown that 50 per cent of our skilled mechanics are foreign born and foreign trained, and that 98 per cent of New York foremen in factories were educated across the water, they will realize that without similar training their opportunities for advancement are little indeed; and that habits of carelessness contracted while not engaged in useful work during youth will hinder their promotion.[14] On the other hand, the seeming benefit of a high wage that a young man may receive on entering unskilled labor proves to be less tempting when compared with the salary of a skilled workman or foreman. This comparison shows that only a few years will suffice to compensate for the amount of time and money spent in preparation, while the chances of promotion for an intelligent, skilled, resourceful workman are almost unlimited.

This utilitarian aim is a potent factor in keeping the child occupied with studies and work; it also serves the purpose of those who are solicitous for the social and economic progress of the nation. Whatever increases the productive capacity of the individual necessarily increases that of the nation. The results obtained in other countries, notably in Germany, by systematic and thorough training of youth has evoked our admiration and stimulated the desire of imitation. The present attitude toward this question is expressed by Gillette in these words: "The time comes, however, in the history of every nation when it must educate its people in science and train them in manufactures and industries or it will go down. This higher scientific education is the forerunner of higher prosperity, and the nation which fails to develop the intellectual faculty of production must degenerate, for it cannot stand still."[15]

Political and ethical motives are forced into the background, and purely economic motives form the basis of the modern state school system. The underlying principle of many recent educational treatises is that "each individual born into the world represents an amount of social capital. The social dividend to be realized on the capital depends upon its investment."[16]

[14] *Ibid.*, p. 20. Also, Monaghan, J. C., "Should Trade Schools Be Established?" *Proc. N. E. A.*, 1909, p. 607.

[15] Gillette, J. M., *Vocational Education*. New York, 1910, p. 27.

[16] Bonsor, F. G., "Vocational Aptitudes," *Education*, Vol. xxxiii, No. 3, Nov., 1916, p. 146.

Some of the greatest manufacturing establishments in this country have provided special instruction for their apprentices so as to secure the requisite knowledge and skill. Systematic, organized, continuous instruction for their workmen was more than compensated for by the superior grade of products thus obtained. But, since only a limited number of houses can afford to maintain schools of this nature, very few children receive the benefit of the courses they offer.[17] To meet the demands of a large number who begin work at an early age it is necessary to provide means that are within the reach of all. According to the Report of the Massachusetts Commission on Industrial and Technical Education "less than 2 per cent of the children who begin work between fourteen and sixteen are employed in the high-grade industries, and 98 per cent in unskilled and low-grade industries."[18] And for these 98 per cent there is little opportunity for advancement; manufacturers assert that "the child who does enter (the low-grade industry) closes behind him the door of progress to a fair living wage."[19]

As there exists a surplus of unskilled labor which is continually increasing, the problem threatens to become serious in the course of time. On the other hand, the demand for skilled workmen is daily increasing and is supplied largely by foreigners. We cannot long hold our place as a nation without better industrial education.[20] It is frankly admitted that markets are gained by us only because we have cheap raw materials, and because of the great scale upon which we have done things, but not because we can do a piece of work better than our competitors could do it.[21] Our manufacturers as well as our social and educational leaders are anxious that we may compete successfully in foreign markets not merely be-

[17] Harvey, L. D., "Need of Industrial Education," *Proc. N. E. A.*, 1909 p. 58.

[18] Binzel, A. L., "Modification of Handwork," *Proc. N. E. A.*, 1909, p. 451.

[19] Binzel, Alma L., Modification of Handwork, *Proc. N. E. A.*, 1909, p. 451.

[20] Gillette, J. M., *Vocational Education.* New York, 1910, p. 27; also Partridge, G. E., *Genetic Philosophy of Education.* New York, 1912, p. 138.

[21] Monaghan, J. C., "Should Special Trade Schools Be Established?" *N. E. A. Proc.*, 1909, p. 608.

cause we command a wealth of natural resources unequalled by any other nation, but also because we have developed manual skill. The enviable position that Germany has gained in the commercial world is largely due to the industrial, industrial-arts, and technical schools, which were established throughout the country and which supplied efficient training to the laborers. "Made in Germany" may be a lie as to the place of manufacture, but it is no uncertain hint as to where articles should have been made to secure first quality. Yet less than fifty years ago the products of that country at our Centennial Exposition were far inferior to those of France and England, and her own representative pronounced them poor and cheap.[22]

The advocates of industrial education urge the claim that if such progress was achieved in half a century by a nation whose natural resources are far inferior to ours, there is no reason why we should be less successful. Our country leads in the production of those materials which the world needs and if we can finish these products in the manner demanded by the consumers, the future of our nation promises to be prosperous indeed. Therefore the advocates of industrial training suggest a system of schools like the system maintained in Germany and in some parts of France and England, or at least similar to this, but in conformity with American ideals.

While this aim appears to be wholly utilitarian, either from the standpoint of the individual or of the nation, the same argument is used by those who desire industrial education as a means of fostering patriotism, altruism, and morality. Love of country is augmented by the knowledge of its greatness and achievements. The pride felt by the citizen of a nation that is foremost in the quality as well as the quantity of products is a strong incentive to patriotism. And reciprocally, the greater the joy a man has in contemplating the glory of his native land the greater will be his readiness to make sacrifices for its maintenance and progress. Good citizenship is essential for the preservation of the state; and the ability to support himself and those dependent upon him is an essential for good citizenship. To increase the competence of the individual, above all, to increase the number of skilled workers, tends to

[22] *Ibid.*, p. 607.

increase the prosperity of the nation, and consequently, to foster patriotism.

A strong argument in favor of industrial education is the beneficial effect of systematic and regular training in manual work upon the character of those who are trained. Since industrial education affords the child opportunity to exercise his craving for activity, he is attracted to the school and therefore kept from spending much of his time in idleness and in an environment that is conducive to the formation of evil habits. Besides the negative phase, such activity has also a positive influence for good. Daily work is the strongest factor in developing a man's character.[23] Dr. Geo. Kerschensteiner, superintendent of schools in Munich, insisted on the importance of such instruction as a means of character-building. He attached little value to any teaching of words unless it was accompanied by the action that is inculcated in the lesson. Laboratories, gardens, kitchens, and workshops were by him regarded as the central point in the instruction given in other lessons.[24] He believed that insight is a requisite basis for dexterity, and that dexterity and insight will develop that joy which is gained by the consciousness of excelling in an occupation.[25] Efficiency in work insures success, which in turn gives rise to a legitimate pride that affords satisfaction and pleasure to the individual. The inward joy over well-performed work is a strong incentive to virtuous living. Time has proved the truth of the old proverb, "To be good is to be happy." The converse of this, "To be happy is to be good," is also true. But when an occupation is pursued only for material gain and without that inward joy which results from love of an occupation and consequent success, it is a constant provocation to aversion and illwill.[26]

The definite purpose which the child has in view when engaged in manual work, the application necessary to accomplish that purpose, the accuracy with which each step toward its completion must be carried out, are each and all important factors in the formation of character, and they accomplish what merely mental education cannot do. Foerster, who is deeply

[23] Cooley, E. G., *Vocational Education in Europe*, Chicago, 1912, p. 336.
[24] *Ibid.*, p. 98.
[25] *Ibid.*, p. 99.
[26] Dewey, John, *Democracy and Education*, New York, 1916, p. 370.

interested in the moral welfare of children, says: "It is my own firm opinion that it would be an immense benefit to our boys, and one that would make itself felt more particularly in the sphere of sex, if handwork were made obligatory; above everything else the home education should aim at securing the most precise and careful execution of all household work."[27] The feeling of responsibility for the performance of a certain piece of work is in itself an aid to character building. The pleasure derived from successful labor is very precious even to the adult, and leads to repeated efforts and new victories. Far greater is its influence on the immature youth and the child; they are encouraged to further activity when they see the tangible results of their exertions.

After thus viewing the situation we find that the main causes which led to the introduction of vocational training in the state schools are:

1. The prevention of crime.
2. Desire to increase the productive capacity of the individual.
3. Ambition to augment the nation's progress in manufactures and trade.
4. Desire to secure morality and happiness through satisfactory occupations.

An Outline of the Movement Toward Vocational Education in State Schools

In many instances the school received more than its due share of blame for the inadequate preparation of children for their life-work. The efficiency of the schools in the past was extolled by the modern critic and it was frequently said that they excelled because they taught fewer subjects, but taught these more thoroughly. This statement, though very popular, was entirely gratuitous. An examination that had been held in 1846 in Springfield, Mass., was again given in 1905 to a class of the same grade and age. On comparison of the papers it was found that the result was throughout in favor of the class of 1905. Even in spelling, for which our grandparents

[27] Foerster, F. W., *Marriage and the Sex Problem*, translation by Booth, M., New York, 1912, Part II, p. 205.

have won a reputation, the 1905 class showed 10.6 per cent increase of correct papers. The greatest increase of correct papers, namely 36.1 per cent, was found in arithmetic.[28] The number of subjects that is now being taught in the schools is greater than it formerly was, but that these subjects were then taught more thoroughly is an illusion.

The cause for the seemingly decreased capabilities of the child lies rather in the rapidly changing social environment that created many needs for which no provision had been made, and deprived the child of the means to obtain that training through useful activities hitherto at his command. Only fifty years ago the typical American home was the farm, not the modern farm with all its improved machinery and labor-saving contrivances, but the farm which was the great natural laboratory, the small cooperative factory.[29] The great object lessons of home manufacture were daily presented to the child, even from his earliest years. He was familiar with all the details of the process necessary to provide the garments he wore, the food he ate, the furniture in the home, and the implements used on the fields and meadows. According to his age and ability he did his share to carry on the industries necessary for the comfort of the family. This trained him to usefulness without destroying his play spirit, and was exceedingly valuable in calling forth his ingenuity and skill. He saw and learned every detail of the work, which enabled him to see each part in its relation to the whole. The lack of this opportunity makes itself keenly felt in the manufacture of articles under present conditions where each laborer knows practically nothing of the work performed by others towards the completion of the product at which he works.

The change from these former conditions was rapid and radical. The average home of the present day offers no opportunity for the child to exercise his constructive abilities. Even the country home is very different now because machinery is employed to do most of the work formerly done by hand. Clothing, food, furniture, and farm implements are no longer made

[28] Gregory, B. C., *Better Schools*. New York, 1912, p. 113.

[29] Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 115; also Salisbury, Albert, "Influence of Industrial Arts and Sciences," *Proc. N. E. A.*, 1909, p. 640.

at home by the farmer; they are now procured from the factories where thousands of hands are employed that would have tilled the soil under former conditions. The rise of industries in cities and towns drew large numbers from the country; living conditions were altered so rapidly that the people scarcely realized how such a sudden change would affect the growing youth. As long as the education received in the school had been supplemented by the industrial training of the home it had been sufficient to enable the young man to undertake and carry on successfully whatever work he desired; the ambitious youth was prepared to enter any career he chose.

But the change that came was as thorough as it was rapid. The division of labor and the specialized forms of industry which were necessitated by the growth of manufacture, made adequate preparation for a definite occupation essential to success. It was often difficult to obtain such preparation; especially the work done in the schools seemed so far remote from the future work of the child that he saw no connection between the two. The usual result was complete loss of interest in the school and an intense longing to be released from its unwelcome restraint.

It was clear that the school system was seriously defective and unable to meet the demands; but how to remedy the defect was a difficult problem. It was necessary to bring about a readjustment of the curriculum, but opinions differ widely as to the manner in which this was to be accomplished. Until recently, the control of this movement had been in the hands of educational authorities, and for this reason academic interests prevailed. Opposed to these were the over-practical enthusiasts, who, not satisfied with the gradual transformation of our present institution wished to discard everything that had no immediate industrial utility.[30]

While the kind of training that should be given is very much disputed, and in all probability will continue a subject of debate for some time to come, it is generally admitted that the time of training should be extended. Children who leave school at the early age of fourteen, and this class is very numerous, find themselves barred from any but the unskilled occupations;

[30] Weeks, Ruth M., *The People's School*, Boston, 1912, p. 95.

and this, as has been indicated, gives rise to the formation of undesirable habits that are likely to prevent later progress. The democratic ideal of education will never be realized until each child has the opportunity to complete the preparation for his career, be that of an industrial or professional nature.[31] Although there has been great progress in this direction within the last decade, the realization of this ideal still seems very remote. The manual training that had been introduced into the schools was found to be deficient since this training did not actually function in the specific work later undertaken by the student unless the occupation in which he was engaged happened to be in that line in which he had received instruction.[32]

Manual training schools were followed by the evening vocational schools, whose aim was to supply the related technical instruction, while the practical training was acquired during the actual work of the day. Many adults seized this opportunity for self-improvement, and this demonstrates the utility of these schools. While adults received great benefit from these evening schools, their advantages for children were offset by grave disadvantages. The fatigue caused by the day's labor was augmented by night study and the result was a serious strain upon the constitution, and detriment to the physical development of the child. Children usually attended such schools only when compelled by parents or employers. The quality of work done by a tired, unwilling child is necessarily poor and the efforts of both teacher and pupil are crowned with but meager success.

But these evening schools are the only possible means of progress for the more mature workers, who either did not have the advantages of an industrial education in their youth, or who neglected the opportunity they then had. To this class the evening school is the only hope of advancement, and adults have learned to realize its practical value since they suffered from their want of preparation. Lack of provision for the industrial education of children in the past has created the need of evening schools, and this need will continue to exist

[31] Dewey, John, *Democracy and Education*. New York, 1916, p. 114.
[32] Bulletin, 1916, No. 21, *Vocational Secondary Education*. Washington, D. C., p. 11.

until they are replaced by day-continuation schools or part-time schools and all-day industrial schools.[33] These give greater satisfaction than the evening school. The part-time schools and the day vocational schools resemble each other in many ways but differ essentially in this respect: in the former the pupils go from the school to the employing establishment to obtain practical experience, whereas in the latter the pupils go from the employing establishment to the school so as to secure supplemental training.[34]

Technical schools no longer confine themselves to instruction in the theoretical phases of the various professions. Originally these were intended to supplement apprenticeship as a means of vocational training, but in our time there is need of supplanting, rather than supplementing, apprenticeship. Therefore many technical schools have introduced work to give the necessary practical experience.[35]

The National Educational Association has concerned itself for many years with the problem of industrial training, and has appointed a committee on Vocational Education. This committee attempted a classification of the various vocational schools, excluding those of college grade. These schools were classified under five distinct types, each type having a number of subdivisions. For example, the Agricultural schools have the following divisions: (1) Vocational agricultural day schools; (2) Part-time agricultural schools; (3) Practical arts agricultural schools, and (4) Farm extension schools. The Commercial, the Industrial, and the Homemaking schools each have similar divisions. It was found that in the United States, in 1916, there were in operation 92 agricultural schools, 224 commercial schools, 446 industrial schools, 423 homemaking schools, and 24 technical schools.[36] This enumeration excludes all private and semi-private institutions and all others not classed under secondary schools. Nor does this committee claim the above to be a complete record of all the vocational schools under the control of the state school system, since various causes tended to lessen the number of schools actually in existence,

[33] *Ibid.*, pp. 94-95.
[34] *Ibid.*, p. 62.
[35] *Ibid.*, p. 55.
[36] *Ibid.*, pp. 21-22.

and new schools are continually being established. The data are sufficient, however, to indicate the importance of the movement and the interest exhibited in its regard throughout the country. For previous to the twentieth century practically nothing had been done in this field and even until 1905, the measures that had been taken, since they were not of a practical nature, were not likely to produce the desired results.[37]

The efforts of the state schools are reinforced by many private and semi-private establishments. The Young Men's Christian Association has a large number of agencies for industrial, scientific, technical, and trade instruction in the form of associations. In 1910 there were 180 of these extending help to many workers, either by preparing them to enter trades, or by giving the desired instruction to those already engaged in the trades. The number of philanthropic schools plus the apprenticeship schools may be considered as equal to the number of schools conducted by the state.[38]

An Outline of the Vocational Guidance Movement

A great deal of discontent and suffering is caused by the fact that many people are engaged in the kind of work which does not appeal to them. While necessity may keep such individuals from seeking other and more congenial employment, the motive which prompted them to undertake the repulsive occupation will not restrain their ill-will nor prevent them from evading or slighting their duties.[39] For this reason many educators and social workers are convinced that vocational guidance is of greater importance than vocational training. The object of vocational guidance is not to help the child to find work, nor to prescribe an occupation for him; but rather to direct the child to such work as he seems best fitted to do both by nature and training.[40]

In 1909 a Vocation Bureau was established in Boston for the public high school students. The express aims of this bureau were: 1. To secure thoughtful consideration, on the part of

[37] *Ibid.*, p. 11.
[38] *Twenty-fifth Annual Report of the Commission of Labor*, 1910, pp. 544-583.
[39] Dewey, John, *Democracy and Education*, p. 370.
[40] Bloomfield, Meyer, *Vocational Guidance*—Introduction xiii.

parents, pupils and teachers, of the importance of a life career motive. 2. To assist in every possible way in placing pupils in some remunerative work when leaving school. 3. To keep in touch with them thereafter, suggesting means of improvement and watching the advancement of those who need such aid.[41]

The vocational guidance movement, like the general movement for vocational education, has its origin in the solicitude for the large number of children who leave school with very little training and who consequently face a market for unskilled labor only. There are other associations that work along similar lines and that have achieved notable results. Prominent among these are the Trade Extension League, the Y. M. C. A., the University Extension Course and Church Extension Committees. Many schools invite to their commencement exercises lecturers who aim to direct the attention of the pupils and especially of the graduates, to the question of choosing and preparing for an occupation.[42] There has been rapid progress in the vocational guidance movement and a decided change in its method. "Not so long ago it meant finding a job for the individual in a certain industry." Now it is "transformed largely into an effort to keep boys and girls out of the industries, by convincing them and their parents of the value of further schooling, at least until there is available a fund of more definite knowledge of the industries into which it is proposed to send children."[43] Even in the brief period of six years much valuable information has been gained in the department of educational endeavor. It is evident that no one can properly select an occupation for the child, but he may be assisted materially by the counsellor who can point out the advantages and disadvantages of each occupation, who knows the requirements of the trade, and has some ability to judge whether or not the child is prepared to fill the position, or to advise means of acquiring the necessary preparation. "We must plan how we may prevent from lapsing to unskilled labor

[41] *Ibid.*, chap. 3, pp. 32-33.
[42] Cooley, Edwin G., *Vocational Education in Europe*, Chicago, 1912, pp. 101-104.
[43] Bowden, Wm. T., "Progress in Vocational Education," *Education Report*, 1913, Vol. i, p. 256.

the half-educated boys who leave school at about fourteen, many with vocational tendencies but without sufficient intellectual interests to carry them on further than the point at which the school has left them."[44] Meyer Bloomfield expresses the same view from a commercial standpoint: "Authorities should be empowered to deal with abuse and misapplication of the expensively trained product."[45]

While this movement is still in its early stage of development it would be unwise to expect of it more than monitory vocational guidance. Both the child and his parents are to be led to consider the matter, the child's taste and abilities are to be studied, information regarding occupations is to be extended, and means for acquiring the proper training should be indicated to the child. A very important service can be rendered to him by directing his attention to the problem of choosing a life-work and to the data that have any bearing on its solution.[46]

One of the most important considerations that should prompt the choice of an occupation has been almost totally ignored by the average child. A study of boys and girls of the upper grammar grades, made for the purpose of ascertaining their choice of vocation and the reason for that choice, showed that they were usually influenced by personal preference or general liking for a given occupation. Less frequently the wish of parents, or the desire to help the parents determined their choice. Rarely was aptitude for work mentioned as a reason for selecting a certain vocation, and where this was the case some work had already been done in the regular course.[47] Yet aptitude for work is necessary to insure efficiency and joy in work, to stimulate further endeavor in a successful career.

It is difficult to determine for what kind of work the child may have aptitude unless observation can be made upon work that has been undertaken. Gillette advocates that a large part of the information that is given in the school should be

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[44] Partridge, G. E., *Genetic Philosophy of Education*, p. 139.
[45] Bloomfield, Meyer, *Vocational Education*, p. 23.
[46] Bowden, Wm. T., *Progress in Vocational Education*, 1915, Vol. 1, p. 264.
[47] Goldwasser, I. E., "Shall Elective Courses Be Established?" *The Psychological Clinic*, Vol. 7, June, 1914, p. 214.

made to bear on the future calling.[48] The variety of occupations into which the children may enter makes this suggestion scarcely applicable to any schools but such as are in a locality where but very few pursuits are offered. And even then it is doubtful whether it is wise to ignore the many other occupations that the child may choose from a wider field.[49] A fair means of judging the aptitude of children is by the interest they exhibit in certain lines of work. Therefore one phase of the vocational guidance movement is to supply material that is calculated to arouse interst. For this purpose the Vocation Bureau of Boston issues a number of bulletins treating of all the phases of those occupations which are most likely to be chosen.[50] These are distributed freely among the children who are encouraged to read them; biographies are recommended as an incentive to the ambition of youth; magazines that treat of vocational education and manual training are found useful aids in stimulating the child's mind in regard to his future work. Excursions to shops and factories of the neighborhood, debates and discussions concerning the advantages and disadvantages of various occupations are suggested as a means of arousing interest and as an aid to select an agreeable career. Questionnaires concerning the pupil's ambitions, abilities, interests, and characteristics, when answered by the pupil, even if he is not conscious of the reason for which they were asked, serve as a guide to the vocation counsellor and enable him to suggest a general type of vocation with a fair degree of accuracy.[51]

To be successful the vocational guidance movement must have the cooperation of parents, social workers, teachers and employers. If these work in harmony and disinterestedly, the best possible chance can be offered to the children in whom their interest is centered. It will require time and patient discussion to secure a consensus of opinion and to work out a program that will receive general assent, since there are many

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[48] Gillette, John M., *Vocational Education*, p. 247.
[49] Ayres, L. P., "Studies in Occupations," *Vocational Guidance*, 1914, No. 14, p. 30.
[50] *Twenty-fifth Annual Report of the Commission of Labor*, 1910, p. 425.
[51] *Ibid.*, p. 411.

views, each representing elements of value.[52] On this question L. P. Ayres says: "If we are to engage in vocational guidance our first and greatest need is a basis of fact for our own guidance. The kind of vocational guidance that many of our children need is the kind that will guide them to stay in school a few years longer, and the kind of vocational guidance that our schools most need is the kind that will carry the children forward through the grades further and faster."[53]

The work of the vocation counsellor is delicate and difficult, since it calls for exceptional qualities of intelligence. The Women's Educational and Industrial Union, Boston, has provided a year's program for those who are preparing themselves for work in this field. The course is offered especially to college graduates and experienced teachers, and includes research as to industrial opportunities, economics, statistics, observation and practice.[54] One who undertakes to guide children in their choice of vocation is expected to have certain qualifications. According to the opinion of Frederick Bonsor, the first of these is a thorough knowledge of the vocational world, especially of the industries of that locality in which the children will most probably spend their lives. This knowledge of the vocational world should be supplemented by intimate knowledge of the people and their needs. To be successful the vocation counsellor must have the confidence of children, parents and employers. He must have their cooperation which he can obtain only by being in sympathy with them; and he will gain their confidence only when they know that he is familiar with the conditions of the laborers. The second qualification is experience along these, or similar lines. It is for this reason that teachers and others who have previously directed the young are preferred for this work. Besides a knowledge of the child, the counsellor must have a knowledge of the living conditions and congestion of population, of child labor and factory laws. Then, thirdly, the personality of the vocation counsellor is important. A great deal of tact is required of a person who undertakes a work in which he must deal with such a

[52] Mead, Geo. H., *The Larger Educational Bearings of Vocational Education*, Bulletin No. 14, 1914, p. 22.
[53] Ayres, L. P., *Studies in Occupations*, Bulletin No. 14, 1914, p. 30.
[54] Arnold, S. L., *Vocation Guidance*, Bulletin No. 14, 1914, p. 90.

variety of characters, youths and adults, children and parents, teachers and employers. He must be able to meet occasions with promptness and decision, yet with tact and human sympathy. As a fourth qualification he should have a capacity for constructive research. Conditions are unceasingly changing, and unless the vocation counsellor is able to follow the alterations in his environment and knows how to draw knowledge from these changes which will serve to guide him in his future work, the aim of vocational guidance will not be realized. While the whole process is still in its initial stage, this last qualification is especially necessary.[55]

Teachers are expected to help in making the work of the vocation bureau more efficient by giving to the counsellor the benefit of their experience. They are urged to stimulate in their pupils the consideration of their future career, to supply them with the proper material for reading, and to ascertain by direct inquiry and indirectly by means of their work in composition, their tastes and aptitudes. "The ideal plan of articulating the several elements which have been treated would be to group and fuse all the various factors about the thought of vocation which would serve as center or core of the school program."[56]

Some writers advocate early information on matters pertaining to vocation but others see in this a serious danger for the growing child, for as early specialization effectually hinders the discovery of personal aptitudes and the development of latent powers in the child, so all that tends to early specialization is undesirable. Besides it is a serious mistake to train individuals for efficiency in a definite line of work, since especially at the present time there are abrupt and sudden changes in the industries, as new ones arise and old ones are revolutionized.[57] Overspecialization is the cause of unemployment and of inability to meet changed conditions; this may become just as deterimental to the individual and society as the lack of any development of skill. The failure of Oriental education, which had such a fair beginning in the control of

[55] Bonsor, F. G., "Necessity of Professional Training for Vocation Counseling," *Vocational Guidance*, Bulletin No. 14, 1914, p. 37; also Bowden, Wm. T., *Education Report*, 1915, pp. 264-265.

[56] Gillette, John M., *Vocational Education*, p. 247.

[57] Dewey, John, *Democracy and Education*. New York, 1916, p. 135.

nature, was caused by the effort to suppress the individual, hampering his development, and making progress practically impossible.[58] A similar condition would be brought about by too early specialization, therefore the earlier preparation for vocation must be indirect, rather than direct, or it will defeat its own purpose.

Though at the present time there is no unanimity on this question, the majority who have devoted their time and energy to a study of the situation recommend a broad and liberal education up to the age of fourteen in order to insure general vocational development. Nevertheless it is urged that the curriculum provide for vocational enlightenment before this age is reached. Manual training is considered to be sufficient to lay the foundation of trade dexterity and trade intelligence, because basic skill, whether mental or motor, is acquired early in life.[59] Just how to keep the proper balance between the informal and the formal, the incidental and the intentional, modes of education is one of the weightiest problems with which the philosophy of education has to cope.[60]

John Dewey says that "To find out what one is fitted to do and to secure an opportunity to do it is the key to happiness. Nothing is more tragic than failure to discover one's true business in life, or to find that one has drifted or been forced by circumstances into an uncongenial calling." Since in his opinion "it is the business of education to discover what each person is good for, and to train him to mastery of that mode of excellence, because such development would also secure the fulfillment of social needs in the most harmonious way,"[61] the task devolving upon the school is no light one. A readjustment of the present curriculum is imperative in order to meet the situation. Whether the present school system may be readjusted by a gradual transformation preserving the informational, the cultural, and the disciplinary features which they now possess, or whether a sudden and complete readjustment should be made, is at the present time an undecided, though much debated, question.[62]

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[58] Graves, F. P., *History of Education*. New York, 1909, p. 108.
[59] Weeks, Ruth M., *The People's School*. Boston, 1912, p. 173.
[60] Dewey, John, *Democracy and Education*, p. 10.
[61] *Ibid.*, p. 360.
[62] Gillette, John M., *Vocational Education*, p. 13; also Dewey, John, *Democracy and Education*, p. 368.

CHAPTER II

AN OUTLINE OF THE HISTORY OF VOCATIONAL EDUCATION IN CATHOLIC SCHOOLS

The Church has ever been solicitous for the welfare of her children, and so we find that from the dawn of Christianity she provided for their education. As soon as the yoke of persecution and oppression by civil authority was removed, she fearlessly sought to accomplish her aim; namely, to extend the sublime message of hope and salvation to all; to establish that equality among men which the Redeemer had come to restore; to make known the loftiest truths of religion and the highest form of morality. Her mission was to teach religious truths and moral precepts, but in order to do this it was necessary to provide for the training of the intellect as well. This became more imperative when the home influence was no longer able to counteract the dangers that threatened the moral welfare of her children. Therefore, she established the Catechumenal schools, which provided religious instruction for prospective Christians; the Catechetical schools, in which vocational training was given to the future priest; the Song schools and Parish schools, where Christian doctrine, reading and writing were taught, and the children were prepared to participate in the services of the Church.[63]

Most important of all the educational institutions during the early Middle Ages were the Monastic schools, for though the monasteries were primarily intended for purposes of devotion, they provided systematic instruction for the young committed to their care by parents that they might receive a Christian education. In the West monasticism was to be an instrument in the hands of the Almighty for renewing the face of Europe. St. Benedict, who know from his own experience the moral dangers of a Godless education, began a work of untold benefit to mankind when he established his order. It is true that this was not done with the intention of teaching art, or fostering architecture, or promoting other industries; the main object of

[63] McCormick, P. J., *History of Education*, Washington, D. C., 1915, pp. 65-90.

life in the monasteries was the sanctification of its members, who, according to the words of St. Benedict, are really worthy of the name "monk" only when they live by the labor of their own hands.[64] To work and to pray was to be the occupation of his children, and from this small and apparently insignificant beginning resulted the transformation of Europe.

The principle that manual labor has its legitimate place in the course of instruction did not originate with St. Benedict. In the fourth century we find in St. Basil's legislation concerning pupils this statement: "And whilst acquiring knowledge of letters, they are likewise to be taught some useful art or trade."[65] And in St. Jerome's instruction to Laeta regarding the education of her daughter, Paula, there is set forth explicitly the kind of manual work that she should be taught.[66] This is all the more remarkable since he outlined the course for a noble virgin, not for the practical use that the skill of her hands might acquire, but as a means of obtaining a complete education.

Though the early Christians recognized the value of labor in the educative process and were aware of its dignity, since the Son of God had deigned to teach this lesson by His example, it was a very difficult problem to convince the newly converted world of the fourth century that their preconceived notions concerning manual work were erroneous and not in accordance with those of a true disciple of Christ. The Romans, whose dominion extended well-nigh over the then known world, looked upon the pursuit of any industry, and especially of agriculture, which was almost exclusively the portion of slaves, as degrading occupations.[67] To overcome such prejudice was one of the many difficult tasks that confronted the Church in early Christian times. It was accomplished mainly through the influence of monasticism. Bound by their rule to divide the time between prayer and labor, the followers of St. Benedict, by their example, taught the lesson which made possible the civilization

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[64] St. Benedict, *The Holy Rule*, Atchison, Kansas, 1912, Ch. 48, p. 109.
[65] Drane, A. T., *Christian Schools and Scholars*, New York, 1910, p. 24.
[66] Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts u. Bildungswesens, Mainz*, 1892, p. 262.
[67] Montalembert, *Monks of the West*. Boston, 1872, Vol. 1, Book 3, p. 297.

of Europe. According to the example of Our Lord and His disciples, labor was sanctified by them and raised to the dignity of a virtue in which lies man's redemption.

The monastery was usually located in an isolated "desert"; that is, in an uninhabited, uncultivated tract of land, covered with forests or surrounded by marshes.[68] The monks desired the solitude which an inaccessible retreat offered, and the donor's munificence incurred the least possible sacrifice. But the patient toil of the monks transformed the forests, the marshes, the sandy plains and barren heaths into fat pasturages and abundant harvests. The regions thus restored often comprised from one-fourth to one-half of a kingdom, as was the case in Northumberland, East Anglia and Mercia.[69]

The material benefit that the work of the monks secured for Europe by the clearing of forests, by irrigation, drainage, the development of agriculture, and the impetus given to all the industries was very great; but these were surpassed by the mental and spiritual good that was produced by means of the training given in these schools. The conquest of the wild beasts that dwelt within the forests was not as difficult as the victory over barbarian passions; to obtain fruit and grain from the wilderness was a lighter task than to graft upon these untamed natures the nobility of Christian virtues.[70]

The training and instruction were transmitted not only by direct teaching in the schools established by the monks, but also by their intercourse with the people.[71] In the one their influence was necessarily limited to the comparatively few who had the opportunity and inclination to attend their institutions. In the other it extended directly or indirectly to the inhabitants of the entire country. Their instruction was at first intended only for their immediate followers, who were to attain the higher ideals of Christian life with greater security. In the plan of Divine Providence they were destined to a great deal more than to accomplish their primary aim.

Since the use of meat as food was limited, sometimes alto-

[68] *Ibid.*, Book 14, p. 613.
[69] *Ibid.*, Book 14, p. 613; also Grupp, Georg, *Kulturgeschichte des Mittelalters*, Paderborn, 1907, Vol. 1, p. 261.
[70] Grupp, Georg, *Kulturgeschichte des Mittelalters*, p. 264, Vol. 2.
[71] *Ibid.*, p. 264.

gether prohibited by the rules and customs of the monasteries, it became necessary to raise fruit and vegetables. The result of their labor in procuring the necessaries of life was so marvelous that the people deemed it supernatural; they thought that the monks needed but to touch the ground with a fork or a spade and the work of cultivation was completed. Again, the legends tell us of wild beasts that left the forests and voluntarily offered their services to the plough-man; of the bitter fruit of a tree made sweet and palatable by the touch of the saint's hand. In these and similar legends we recognize the monk as the successful tiller of hitherto unproductive soil; we see him taming and domesticating wild animals, and we learn that the art of grafting was not unknown to the monk of the sixth century.[72]

The comment of Augustus Jessopp on the monasteries of England could well be applied to any one of these institutions that sprang up in great numbers in all parts of Europe. He says: "It is difficult for us now to realize what a vast hive of industry a great monastery in some of the lonely and thinly populated parts of England was. Everything that was eaten or drunk or worn, almost everything that was made or used in a monastery, was produced upon the spot. The grain grew on their own land; the corn was ground in their own mills; their clothes were made from the wool of their own sheep; they had their own tailors and shoemakers and carpenters and blacksmiths almost within call; they kept their own bees; they grew their own garden-stuff and their own fruit. I suspect that they knew more of fish culture than, until very lately, we moderns could boast of knowing. They had their own vineyards and made their own wine."[73] The diversity of occupations offered by the monasteries to their members was largely the cause of the rapid increase of their numbers. In Vienne and vicinity there were twelve hundred monks and nuns as early as the seventh century, or scarcely one hundred years after monasticism had been established in the Occident. Each convent soon possessed a school, with an attendance that seems incredibly large in our day, because the conditions in which

[72] *Ibid.*, Vol. I, p. 135.
[73] Jessopp, Augustus, *The Coming of the Friars*, New York, 1892, p. 143.

we live are very different. Thus St. Finian's school, in the first half of the sixth century, is said to have had three thousand students; this number, though large, is not absurd, for instruction was given out of doors and the students did not live in one building. They dwelt in huts constructed by themselves, and, as the convent rule prescribed, earned their living by the work of their hands.[74]

Gustav Schmoller, in tracing the development of industries, expresses his appreciation of the work done in the convents when he says that it was in these schools that workmen were trained and artists developed. Architects and painters, sculptors and goldsmiths, bookbinders and metalworkers were the products of technical instruction given in the monasteries. The schools of the Benedictines were the schools of technical progress from the seventh to the eleventh century.[75]

In the course of time different orders were founded having different aims, and new spheres of activity were created. We have in this an anticipation of the diversity of occupation in the different guilds to which the monastic schools gave rise. "The studious, the educational, the philanthropic, the agricultural element—all to some extent made part of the old monastic system."[76]

The very nature of the work done by the monks necessarily affected the people of the surrounding country. When they made roads and bridges, erected hospitals and churches, and brought large tracts of land under cultivation, they offered objective teaching to all the inhabitants of the vicinity. This work was done especially by the Carthusians, who were occupied with providing asylums for the sick and the poor, with building schools and churches, with erecting bridges and making streets; in the neighborhood of Chartreuse this work has been continued down to the twentieth century, and the means wherewith to do this work is obtained by the proceeds of their own labor.[77]

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[74] Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 252-260.

[75] Schmoller, Gustav, *Die Strassburger Tucher u. Weberzunft*, Strassburg, 1879, p. 361; also Heimbucher, Max, *Die Orden u. Kongregationen der Katholischen Kirche*, Paterborn, 1897, Vol. I, p. 191.

[76] Eckenstein, L., *Women Under Monasticism*, Cambridge, 1896, p. 186; also Eberstadt, Rudolf, *Der Ursprung des Zunftwesens*, Leipzig, 1900, pp. 139-140.

[77] Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 259.

In the monastery of medieval times the baker, the butcher, the shoemaker, the tanner, the saddler, the smith, and the carver were able to produce articles of superior quality, and therefore became the teachers of the colonists in all their occupations, and they were instrumental in the formation of guilds and fraternal societies.[78] The work within the convent was originally performed by the members, but the increase of their estates made it necessary to employ many other workmen. This gave to lay people an opportunity to learn a regular trade and directly effected the spread of the industries in the vicinity.[79] Besides this, the monks tried to attract tradesmen from afar and employed free handworkers, which indicates their solicitude for acquiring a knowledge of whatever progress had been made elsewhere.[80]

In this manner they succeeded in training men to skilled labor that in time of need for prompt action—*e. g.*, the erection of barracks in the process of a campaign—each man, the lowliest soldier as well as the highest official, was able to contribute his share with great skill and speed, and the entire work was completed in a few minutes.[81] With like zeal and eagerness did men devote themselves to the building of churches, but this work remained almost exclusively the work of the monks until the twelfth century. The monasteries of Cluny, Corvey, Fulda, St. Gall, and Paderborn were veritable schools of architecture. In the last-named convent a Benedictine monk of the thirteenth century executed the most important monument of early medieval sculpture.[82]

Special attention was also given to art and architecture in the Dominican convents, notably those in Italy. The church of St. Maria Novella, in Florence, which was built by them, was daily visited by Michel Angelo, who pronounced it "beautiful, simple and pure as a bride."[83] It is remarkable that we find few names of the skillful artists who left us such a wealth of beauty in design and ornamentation, which even in the bare

[78] Müller, Walther, *Zur Frage des Ursprungs der Mittelalterlichen Zünfte*, Leipzig, 1910, p. 67.
[79] Grupp, Georg, *Kulturgeschichte des Mittelalters*, Vol. II, pp. 260-263.
[80] *Ibid.*, p. 142.
[81] *Ibid.*, p. 146.
[82] Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 191.
[83] *Ibid.*, p. 573.

fragmentary remains is a source of unending wonder and delight.

Like the building of churches, so also their decoration by painting and sculpture was almost solely done by the monks. They taught the theory as well as the practice of art in these early ages, as is evident from the books compiled on the subject. Theophilus, a Benedictine monk, who died in the twelfth century, was the author of a work which gave directions for painting.[84] And a nun of St. Catherine's Convent, in Nurenberg, wrote one which gave instructions for making glass pictures in mosaic.[85]

The extensive and valuable libraries that were begun and enlarged by the monks indicate their high esteem for learning. Those of the Benedictines rank foremost among the libraries of all orders.[86] Vocational training was not only no detriment to the cultivation of letters, but rather aided the progress of education, for some of the most famous teachers of the order were masters in the manual arts. The biography of Easterwine gives us a glimpse of the eleventh century monk: "His duties were to thrash and winnow the corn, to milk the goats and cows, to take his turn in the kitchen, the bakehouse, and the garden; always humble and joyous in his obedience, . . . and when his duties as superior led him out of doors to where the monks labored in the fields, he set to work along with them, taking the plough or the fan in his own hands, or forging iron upon the anvil."[87] When we consider what the attitude of the wealthy had for centuries been toward labor and the laborer, we can readily understand the surprise that must have been caused among the people when a proud nobleman responded meekly to the call of obedience and performed the work which hitherto had been done for him by the servant and the slave. It is because the monks did not disdain the most humble occupations as a means of advancing, instructing, civilizing and converting the pagans that they accomplished their great task of converting Europe, for thus they approached the lowliest and gained their confidence and good will. St. Wil-

[84] *Ibid.*, Vol. I, p. 190.
[85] Janssen, J., *History of the German People*, translation by Mitchell, London, 1905, Vol. I, Book II, p. 213.
[86] Helmbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 189.
[87] Montalembert, *Monks of the West*. Boston, 1872, Vol. II, p. 502.

frid, as he sought refuge among the pagans in the kingdoms of the Southern Saxons, taught his future converts, who were then suffering from a famine caused by a drought of three years' duration, a new means of gaining their subsistence by fishing with nets.[88]

The monks possessed the confidence of the people to such a degree that parents entrusted to their keeping children at the tender age of five, for no other place offered such opportunities to train them in the sciences and, more important still, in the art of leading good Christian lives.[89] The moral value of labor was practically demonstrated each day, labor itself being transformed into prayer. For "the Church enlisted art in the service of God, making use of it as a valuable supplement to the written and oral instruction which she gave the people. Artists thus became her allies in the task of setting forth the beauties of the Gospel to the poor and unlearned. All the great artists grasped with fidelity this idea of the mission of art, and turned their talents into a means for the service of God and man. Their aim was not to exalt beauty for its own sake, making an altar and idol of it, but rather for the setting forth of God's will."[90] Art itself, though used as an instrument to teach and elevate by means of symbols, did not suffer on that account, nor was its development in any way hindered. On the contrary, never did man produce finer masterpieces in painting, sculpture and architecture than when his motive was only to accomplish his work for the greater glory of God. Such works were not accomplished when the motive was pecuniary gain or self-glorification. The disinterestedness of these artists is shown by complete indifference to perpetuating their names with their work.

Some of the most exquisite creations of art were produced by some unknown, unnamed artist. In some cases an initial is the only indication that tells us to whom we are indebted for the pleasure of seeing the expression of the author's noble thoughts. In many more cases there is no indication whatsoever of the artist's name.[91]

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[88] *Ibid.*, Vol. II, pp. 681-683.
[89] Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 194.
[90] Janssen, J., *History of the German People*, Vol. I, Book 2, p. 167.
[91] Sighart, J., *Geschichte u. Kunstdenkmale*, Bavaria, Landes in Volkskunde, München, 1860, Vol. II, pp. 975-976.

Scarcely had a nation issued from the night of paganism, being instructed in the mysteries of faith and the laws of morality, when the Church through her ministers hastened to reveal to her children the pleasures of the mind and the beauties of art. This work had begun in the catacombs at the tombs of the martyrs and then reappeared in the great mosaics which still decorate the apses of the primitive churches in Rome. In the seventh century Benedict Biscop brought to England both painters and mosaic workers from the continent to decorate his churches. Thereby he obtained the twofold result of instructing the learned and unlearned by the attractive image and also of fostering among the Anglo-Saxons the practice of art, architecture and glassmaking.[92] In the following century Ceolfrid, who could wield the trowel as well as the crosier, complied with the request made by the King of the Picts and sent his monks to Scotland where they introduced Christian architecture.[93]

With marvelous rapidity the work of transformation went on and the ninth century witnessed flourishing monasteries in all parts of the country. The description of one of these is given in the following words: "Looking down from the craggy mountains the traveller would have stood amazed at the sudden apparition of that vast range of stately buildings which almost filled up the valley at his feet. Churches and cloisters, the offices of a great abbey, buildings set apart for students and guests, workshops of every description, the forge, the bake-house and the mills; and then the house occupied by the vast numbers of artisans and workmen attached to the monastery; gardens too, and vineyards creeping up the mountain slopes, and beyond them fields of waving corn, and sheep speckling the green meadows, and far away boats busily plying on the lake and carrying goods and passengers—what a world it was of life and activity; yet how unlike the activity of a town. It was, in fact, not a town, but a house, a family presided over by a father, whose members were all knit together in the bonds of common fraternity. Descend into the valley, and visit all these nurseries of useful toil, see the crowds of rude peasants transformed into

[92] Montalembert, *Monks of the West*, Vol. II, p. 496.
[93] *Ibid.*, Vol. II, p. 516; also Sighart, *Landes u. Volkskunde*, Vol. I, p. 260.

intelligent artisans, and you will find that the monks of St. Gall had found out the secret of creating a world of happy Christian factories."[94] It was in this hive of activity that we find St. Toutilo, the famous teacher, expert musician and master in the art of painting, architecture and sculpture.[95] In those days the ability to construct, as well as to play, the organ or other musical instrument was required of the musician.[96]

St. Dunstan in the tenth century obliged his parish priests to teach the children of their parishioners grammar, the Church chant, and some useful handicraft trade.[97] This proves that not only did the children, who enjoyed a monastic education, receive vocational training, but also the less fortunately situated of the parishioners. A typical example of the kind of education received by a young nobleman of the tenth century is that of Bernward, a talented Saxon noble whose education was entrusted to Thangmar in the Convent of Hildesheim. He was instructed not merely in all the sciences of the schools, but also in the practical and mechanical arts, leaving none untried.[98]

When he became Bishop of Hildesheim the beneficial effects of his education were apparent to all under his jurisdiction, for he promoted the spread of Christian education, the arts and mechanics. For this purpose he established convents, engaged sculptors, painters and metallists whose workshops he visited daily and whose work he inspected personally. He provided means for boys and youths to learn what was most worthy of imitation in any art; he took those who were talented with him to court and gave them the opportunity to accompany him when he travelled; he encouraged them to practice any handicraft of which they had gained knowledge.[99] In this manner he succeeded in sharing with his people the fruits of his vocational training and his talents that had been developed in the monastery which he finally entered, five years before his death.[100]

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[94] Drane, A., *Christian Schools and Scholars*. New York, 1910, p. 170.
[95] Specht, F. A., *Geschichte des Unterrichtswesens*. Stuttgart, 1885, p. 319.
[96] *Ibid.*, p. 360.
[97] Drane, A., *Christian Schools and Scholars*, p. 218.
[98] Specht, F. A., *Geschichte des Unterrichtswesens*, p. 343.
[99] *Ibid.*, pp. 343-344.
[100] *Ibid.*, p. 344.

Like Bernward, so also his contemporary, Abbot Godehard of Altaich, was renowned for furthering the progress of arts and sciences. He was skilled in the mechanic arts, being one of the greatest architects and metallists of Bavaria. Among other works he produced a Bible of wonderful beauty, all the material used in its construction being prepared by his own hands.[101] Godehard's influence on industry asserted itself in the next generation when those men who had profited by his instruction became conspicuous for their skill in the various occupations for their artistic ability.

Whatever progress had been made in the arts and industries up to the tenth century was due to the monastic schools. One convent may have excelled in some particular branch of work; *e. g.*, Tegernsee was noted for the production of writing materials and for its monks well skilled in painting, glass-staining and mechanic arts; Cluny and Paderborn were famous for the architects that they produced; and the Cistercians were renowned for their achievements in agriculture.[102] But the aim of each foundation was to help all human creatures to obtain true peace and happiness; and, next to prayer, they knew no more potent means to accomplish this than labor performed joyfully and well for a noble motive.

The deep-seated prejudice against manual work gradually gave way under the influence of the teaching of the Church and the example of the monks who labored with untiring zeal. Fostered by the Church, the guilds attained a wonderful development; these taught their members to regard labor as the complement of prayer and the foundation of a well-regulated life. The aim was protection of the common interests of the laboring class, but for motives similar to those that prevailed in the monasteries. God's law and Christian love were the dominant factors in shaping the character of these associations.[103] During the tenth and eleventh centuries these guilds came to be firmly established and in a few centuries their beneficial influence pervaded all the continent. In the meantime the Cistercians had become the recognized teachers of all branches of

[101] *Ibid.*, p. 389.

[102] Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 191. Also, Schmoller, Gustav, *Die Strassburger Tucher u. Weberzunft*, p. 7.

[103] *Catholic Encyclopedia, Guilds*, p. 67 and p. 70.

agriculture. Local and national sympathy were enlisted by the Cistercians since they favored every kind of outdoor pursuit. Of them especially can it be said that "they turned woods into fields, they constructed water-conduits and water-mills, they cultivated gardens, orchards, and vineyards, they were successful in rearing cattle, in breeding horses, in keeping bees, in regulating fishing, and they made glass and procured the precious metals."[104] The occupations of the religious in the Cistercian nunneries were of a similar nature; "they sewed and span, and went into the woods where they grubbed up briars and thorns."[105]

The range of subjects generally taught in the nunneries was wide. For this reason life in the convent was very attractive to the daughters of the mediaeval knight and soldier, since it offered the companionship of equals and a careful training of hand and mind; it was a welcome relief from the monotony of life in the castle at a time when men were more frequently found on the battlefield than in their homes.[106] Monasteries for women had developed rapidly and exerted a social and intellectual influence such as rarely has fallen to the lot of women's religious settlements in the course of history. Some of these became centers of art industry and remained so to the time of the Reformation. In fact, the history of art at this period is identical with the history of the productions in the monasteries. The technique of weaving and the art of design were brought to their highest perfection in the nunnery.[107]

If an institution may be judged for efficiency by what has been accomplished it must be said that a system of education which developed the capabilities of such women as Hrosvith of Gandersheim,[108] Herrad, abbess of Hohenburg,[109] Hildegard of Bingen,[110] St. Elizabeth of Schönau[111] and Queen Mathilda,[112] was admirably suited to develop vocations. The in-

[104] Eckenstein, L., *Women Under Monasticism*, p. 190.
[105] *Ibid.*, p. 191. Also, Heimbucher, Max, *Orden u. Kongregationen*, p. 232 and p. 425.
[106] Eckenstein, L., *Women Under Monasticism*, p. 149.
[107] *Ibid.*, pp. 222-224.
[108] *Ibid.*, pp. 154-183.
[109] *Ibid.*, pp. 238-256.
[110] *Ibid.*, pp. 256-286.
[111] *Ibid.*, pp. 285-305.
[112] Specht, F. A., *Geschichte des Unterrichtswesens*, p. 277.

struction given in the convent prepared both men and women for any career they desired to choose. This education was practical for the future wife and mother since occupations proper to their sex were not neglected.[113] The arts of weaving, spinning, embroidering and other household occupations in which daughters had been instructed by their mothers were gradually transferred to the curriculum of the convent school from the sixth century onward.[114] Schools for interns provided for the proper training in the religious vocation and schools for externs which were established in all larger monasteries prepared students for a useful life outside of the convent. No woman's education was considered to be complete if she was not efficient in the domestic arts; even if she was destined to wear the crown she was still expected to be well able to conduct the household even as Queen Mathilda did, who taught her servants the arts she herself had learned in the convent of Herford.[115]

The directions that St. Jerome had given to Laeta as to her daughter's education were followed almost without exception in all nunneries. In regard to the pursuit of religious and literary studies the course closely resembled that pursued by the monks up to the time of the rise of the Universities.[116] On the whole they were the first institutions that undertook the education of woman on a large scale. Taught more by example than by precept, the young women so trained were able to acquit themselves creditably of the work they undertook later in life. Since a convent education gave so much satisfaction it was appreciated by parents and it was sought for by the daughters of the nobles, with whom it was usual to enter upon their future career after having enjoyed the privileges of training in a convent school.[117]

The thirteenth century was especially prolific in architectural structures which previously had been erected mainly

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[113] McCormick, P. J., *Education of the Laity in the Middle Ages*, p. 20. Also, Montalembert, *Monks of the West*, Book XV, p. 690.

[114] Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 264.

[115] Specht, F. A., *Geschichte des Unterrichtswesens*, Part 2, pp. 280-285.

[116] Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 263.

[117] Gasquet, Abbot, *English Monastic Life*, London, 1910, p. 177. Also, McCormick, P. J., *Education of the Laity in the Middle Ages*, pp. 45-46.

by the monks. This art had grown to greatness in the monasteries and manifested itself most exuberantly in the erection of buildings and cathedrals, which arose during this century in every part of the country, even in places whose population was less than that of an ordinary town or village of today. Historians who have made a study of the productions of this period assert that these monuments of architectural beauty were almost exclusively the work of local craftsmen.[118] Great and glorious success had crowned the perseverance of the monastic teacher, for the rude peasant of a few centuries ago had been replaced by the intelligent and systematic laborer, then by the skilled mechanic and artist until "we get fairly bewildered by the astonishing wealth of skill and artistic taste and aesthetic feeling which there must have been in times which till lately we had assumed to be barbaric times."[119] Art had grown out of manual work as a flower grows from its stem. The distinction between the artist and the artisan was not sharply drawn as we see by the signatures of names in early documents. A simple "joiner" or "stonecutter" or "coppersmith" is the modest appendage to the names of men who today are acknowledged as artists of great ability.[120] So well did each individual laborer accomplish his part of the grand whole that critics now declare the cathedrals to be "noble Christian poems embodied in stone and color."[121] The student of today finds no better models on which to exercise his imitative ability than the work done seven centuries ago; he is encouraged to strive for equal skill by tireless study and observation.

We marvel that with implements so crude in comparison with ours and with material so inadequate for the purpose of the artist, the productions of the Middle Ages should be as a whole and in every detail so far superior to our own. The cathedrals of the thirteenth century and the stained glass windows that adorn them are an unending delight, even in their fragmentary remains, and far superior to anything made since the thirteenth

[118] Jessopp, Augustus, *Before the Great Pillage.* London, 1901, pp. 24-25.

[119] *Ibid.*, p. 25. Also, Janssen, J., *History of the German People*, Vol. I, p. 164.

[120] Janssen, J., *History of the German People*, Vol. I, Book II, p. 241.

[121] Walsh, James J., *The Thirteenth Greatest of Centuries.* New York, 1913, p. 11.

century. The reason for the excellence of his work is to be found in the motive which actuated the workman. He was very probably uneducated, in the modern sense of the term, with little ability to read and write; but he had the mental development which enabled him to design and execute the work assigned to him, and to do this as perfectly as it is ordinarily possible for any man. The workmen heard the beautiful Scripture narratives and reproduced them in the drama which was then so popular. In these plays every artisan actually lived his part as a biblical character, and his later work showed the result of the inspiration and knowledge thus obtained. Besides he had ample opportunity to observe from childhood days how much care was taken in each minor detail of constructive work.[122] The aim of the workman was not to hasten the completion of any article, nor the desire to obtain their pay; they strove rather to produce something that would be best adapted to the end for which it was intended and at the same time be a source of pleasure for those who were to see or use it. What has been said of the authors who wrote the literary masterpieces of the thirteenth century can be applied with equal truth to the artisan and the artist. They "had evidently not as yet become sophisticated to the extent of seeking immortality for their works. They even seem to have been indifferent as to whether their names were associated with them or not. Enough for them apparently to have had the satisfaction of doing, all else seemed futile."[123]

But no matter how lofty the ideal, how sublime the motive may have been, the construction of such buildings required in addition such skill as could only have been acquired by careful and systematic training. There must have been technical schools in abundance, though they were not called by that modern and ambitious name. The erection of each cathedral and abbey church, since it extended over a considerable period of time, in no instance less than twenty-five years while sometimes more than a century expired before its completion, was in itself a center of technical education for the growing youth.[124] The greatest factor in the spread of technical knowl-

[122] Walsh, James J., *The Thirteenth Greatest of Centuries*, pp. 110-111.
[123] *Ibid.*, p. 211.
[124] Walsh, J. J., *The Thirteenth Greatest of Centuries*, Appendix, pp. 469-470.

edge was the system of guilds. These had originated in many instances in the form of fraternities, often established and fostered by the Church. In the first half of the twelfth century these fraternities, whose object had been of a religious nature, began to change, and grew into societies and unions having a civil purpose.[125] The guilds had three aims in view, namely: To administer Christian charity to the aged, the sick, the poor, and those suffering temporarily from losses by fire, flood or shipwreck; to promote education by aiding poor scholars and supporting schools and school-masters; and to aid in the propagation of the faith by representing biblical truth in plays.[126] Since the guilds-apprentices received their instruction gratis, the guilds wielded a greater influence in spreading technical training than any other institution of the thirteenth century[127] though many architects were still to be found outside the guilds in the monasteries.

The fourteenth century marks a period of retrogression in the quality of mechanical and artistic work. The chief reason for this was the substitution of a lower motive for the high ideal of the thirteenth century workman. During the fourteenth century "the great idea of association for mutual help gave place to the narrow-minded spirit of the mere acquisition of capital; petty rivalries and hateful egotism prevailed over brotherhood and equality of rights; the rich withdrew to separate guilds and there arose internal disputes."[128] The very institutions which had been the means of securing rights and privileges for the workman degenerated into mere capitalist's societies, and jealousy among the various guilds, as well as laws enacted against them, caused their decay.[129]

The Renaissance which began at this period contributed to the retrogression of art in so far as one result of this movement was to under-value the work done by artists and architects of the previous century. Then followed the socalled Reformation with its detrimental effects upon the school systems generally,[130] and the wanton destruction of artistic products in

[125] Eberstadt, Rudolf, *Der Ursprung des Zunftwesens*, pp. 139-140.
[126] Howell, George, *Conflicts of Capital and Labor*, London, 1878, p. 6.
[127] Janssen, J., *History of the German People*, Vol. I, p. 167.
[128] Howell, George, *Conflicts of Capital and Labor*, p. 56.
[129] *Ibid.*, p. 68.
[130] McCormick, P. J., *History of Education*, pp. 211-212 and p. 225.

particular.[131] Under such adverse circumstances it is not surprising that the mechanical arts declined and barely survived. However, when the Jesuits labored among the American Indians in the seventeenth century they built beautiful churches and furnished them artistically. They attracted the savages by the tones of musical instruments which the Fathers constructed in the forests of the New World. Before long they had succeeded in imparting to the Indians not only a knowledge of Christian truths, but also in instructing them in agriculture and the arts of peace.[132] This course of civilizing, Christianizing and educating the Indians which the Jesuits adopted was followed by all other missionaries among the natives, and proved to be the only successful method of securing for them the blessings of civilization. Attracted by that which is pleasing and beautiful, then given the opportunity to imitate and reproduce that which they admired, they gradually acquired habits of industry and culture.

Many religious congregations that were founded in the last two centuries were established for the express purpose of helping the poor classes by means of training and instruction. A. D. 1835, the Brothers of St. Joseph undertook the care of neglected boys and trained them to become able craftsmen, tradesmen and farmers. Ten years later the Brothers of St. Vincent de Paul undertook the supervision of apprentices and labor unions.[133] At this time the enthusiastic Don Bosco, in spite of misunderstandings and persecutions, succeeded in erecting oratories, churches, institutes, trades buildings and printing press for his boys, thereby giving several millions of neglected youths an opportunity to become good and useful workers. The vocational character of his work is demonstrated by the fact that 18,000 apprentices annually left his Oratories to become journeymen, and that up to the year of his death, in 1888, six thousand of his students had become priests.[134]

Victor Braun, a priest and contemporary of Don Bosco, tried to help women and girls, especially those who worked in factories; for this purpose he founded the Congregation of the

[131] Jessopp, Augustus, *Before the Great Pillage*, p. 25.
[132] Heimbucher, Max, *Orden u. Kongregationen*, pp. 220-226.
[133] *Ibid.*, pp. 421-422.
[134] *Ibid.*, pp. 406-407.

Servants of the Sacred Heart, whose members conducted evening schools, hospitals, workhouses, homes for the aged, and gathered the poor and neglected women around themselves for Sunday recreation.[185] Two years later, 1868, the Daughters of Divine Love undertook to educate orphan girls for their future career, to provide shelter, home, instruction and care for poor girls seeking employment and an asylum for disabled servants.[186] The Société des missionaires de Notre Dame des missions d'Afrique d'Alger, established also in 1868, had as object the instruction of orphans in agriculture and handicrafts. The congregation of the Soeurs de Jesus-Marie, in Lyons, which came into existence in 1871, had a similar aim.[187] A. D. 1889 the Congregation of Devout Laborers was founded in Vienne; its object was to care for the physical and spiritual welfare of tradesmen and laborers, and its members took special interest in apprentices and journeymen and secured for them both practical instruction in technical schools, and religious training.[188] The work of these new congregations and that of the older orders was seriously handicapped at the time of the French Revolution. Many were temporarily dissolved, others permanently destroyed. But they had spread and flourished in other countries of Europe and in America, and had gained a foothold in Asia.[189]

During the nineteenth century the need of Catholic schools in the United States was keenly felt and teaching communities of Europe, especially of France and Germany, were requested to supply the demand. The response was generous, and though laboring under many hardships and not accustomed to the language of the country, they were most successful in establishing schools in all parts of the land. The variety of local conditions which increased during the immigration period, prevented the systematic organization of Catholic schools. The first movement in this direction by Right Rev. John Nepomucene Neuman, of Philadelphia, in 1852, was unsuccessful; after

[185] *Ibid.*, p. 539.
[186] *Ibid.*, p. 461.
[187] *Ibid.*, p. 462.
[188] *Ibid.*, p. 461.
[189] *Ibid.*, p. 462.

the Civil War efforts toward securing greater unity of purpose and action were renewed and carried out successfully.[140]

The curriculum of the Catholic school was, however, largely determined by the needs of each community. Where manual training was demanded by the nature of the work which the student intended to undertake, such training was provided for. The Brothers of the Congregation of the Holy Cross opened a manual labor school soon after they had established their mother house and College, 1841. Commercial Academies and Colleges were erected by the Brothers of the Christian Schools in 1859 and 1860.[141] During this period the Franciscan and Xaverian Brothers had also begun Commercial and Industrial schools.[142] The teaching Sisters aimed at training the hands, as well as the head and heart, of the pupils placed under their instruction, and taught them to "use the needle as well as the pen; to make and to mend; to darn and to knit and become useful in the home."[143]

The missionaries among the Indians, notably the Franciscans and Jesuits, taught these children of nature how to build for themselves permanent shelters, how to till the soil and store a supply for the time of need.[144] All the schools for Indian girls conducted by the various Sisterhoods gave special attention to manual work. In respect to agriculture and other industrial arts Catholic educators were the pioneers in our Western States.[145] The history of the work done by the Ladies of the Sacred Heart, the Sisters of Loretto, and the Sisters of Providence shows that the teaching of elementary academic branches was accompanied by training in the common industrial arts. The home of the white settler generally provided adequately for industrial training, and therefore comparatively few schools were required to offer vocational subjects in their courses. In schools for the Indians, however, manual work was invariably a part of the curriculum as a means of helping the proper de-

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[140] Burns, J. A., *The Growth and Development of the Catholic School System in U. S.* New York, 1912, pp. 199-200.
[141] *Ibid.*, pp. 102-108.
[142] *Ibid.*, p. 121.
[143] *Ibid.*, p. 125.
[144] Rittenhouse, M. F., "The Mission Play of San Gabriel," *Catholic Educational Review*, March, 1916, p. 231.
[145] Burns, J. A., *Growth and Development*, etc., pp. 152-155.

velopment of the child's mind and character as well as for the practical benefit he was to derive from it. The wisdom of proceeding in this manner is now fully recognized and advocated for other schools besides those for the uncivilized Indian. The changes that have taken place in the child's environment make it necessary to supply in the schoolroom what the industrial home furnished in the past. This is no less imperative in regard to Catholic schools than in the state schools. Formerly knowledge was equivalent to opportunity and was alone sufficient to enable an ambitious youth to advance from the lowest to the highest positions in political and industrial life. But the changes in the school curriculum have not kept pace with the altered condition of the social world and the evolution of industry. This is the cause of the present dissatisfaction with the entire school system, but more especially with secondary schools, and the attention of all educators is directed toward the readjustment of the curriculum. John Dewey describes the present situation as follows: "The problem is not easy of solution. There is a standing danger that education will perpetuate the older traditions for a select few, and effect its adjustment to the newer economic conditions more or less on the basis of acquiescence in the untransformed, unrationalized, and unsocialized phases of our defective industrial regime. Put in concrete terms, there is danger that vocational education will be interpreted in theory and practice as trade education; as a means of securing technical efficiency in specialized future pursuits."[146] The Catholic schools face the same problem and must do their share in finding its solution. They have met conditions in former times with admirable success, and having inherent in themselves that wonderful power of adaptation which the Catholic Church transmits to her institutions, the Catholic schools will continue to offer their pupils the best preparation for their career.

[146] Dewey, John, *Democracy and Education*. New York, 1916, p. 368.

CHAPTER III

WAYS AND MEANS OF IMPROVEMENT IN THE DEVELOPMENT AND GUIDANCE OF VOCATION IN CATHOLIC SCHOOLS

Current educational literature concerns itself with promoting the physical welfare of the pupil and recommends all possible means that might aid in the development of the individual and increase the economic efficiency of society. We look in vain for a higher motive than that supplied by this materialistic ideal which during the last century has completely replaced the Christian ideal.[147] Men have been led so far from the true philosophy of education that they do not understand, much less heed, the principles that underlie Catholic education, expressed by Doctor Shields in these words: "Christian education must never forget that its chief business is to transform a child of the flesh into a child of God."[148] Even as the pagan world opposed the doctrine of the Great Teacher, so the world of today follows the standards and maxims based, not on the principles of Christianity, but on pure materialism. The "survival of the fittest" has come to be the rule in the higher realms of man's endeavor, as it always has been in the plant and animal kingdom. Outside the pale of the Catholic Church other than pecuniary motives are seldom advocated and still more rarely applied. "Blessed are the poor in spirit" is as little understood by the majority of mankind today as it was by the Jews when the lips of the Master uttered the words for the first time. Some opponents of the Catholic school system have even gone so far as to use the practice of voluntary poverty as an argument against the efficiency of religious teachers. The same could be said of each beatitude; meekness is deemed weakness; charity and willingness to pardon are called cowardice, and he who would return good for evil rather than revenge a wrong or an insult is styled a fool.

Occasionally a voice raised in protect, warns against the

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[147] Barnes, F. J., *Education and Social Duty*, C. E. A. Proc., 1909, pp. 77-78.

[148] Shields, T. E., "Education as Adjustment, *Catholic Educational Review*, February, 1916, p. 107.

neglect to curb the selfish traits of the individual, and insists on the necessity to inculcate the opposite virtue. So it has been remarked that the poster which appeals to our young men to enlist in the navy for "an opportunity to see the world" free of charge, does scant justice to the nation. But on the whole very little attention is given to any other than pecuniary motives, either from the standpoint of the individual or, less frequently, from that of the nation.

Our children and youth are continually exposed to the dangers which the spirit of the age has created. They come in daily contact with the exponents of this utilitarian philosophy which is taught by various means and in many different forms. The necessary condition of civil freedom is intellectual enlightenment, "and our great system of public schools owes its existence in large measure to that conviction. But, blinded by our marvelous national development and goaded on by an insatiable desire for material advancement, we have come to lay more and more stress on that utilitarian view of education which makes the school a work-shop for the molding of the various parts of our great social machine. Enlightenment, in the sense of intellectual development, is being lost sight of and moral training has long since been stricken from the curriculum."[149]

The Catholic schools aim to counteract the pernicious effect of the prevailing trend of thought which permeates the surroundings of our children like the very atmosphere in which they live. The only course that the Catholic educator considers worthy of his attention is to follow the Divine Master in His methods and His doctrines as closely as human frailty permits. Our Lord's life is the best exposition of the truest philosophy of education and His doctrine is the embodiment of the most sublime truths. According to His teaching, self-denial and the eradication of selfish traits are requisite for true progress. It were superfluous to indicate the numerous occasions on which He taught this principle, both by word and example, for every page of the Gospel illustrates the fact. How different is the attitude of the modern theorist, who con-

[149] Barnes, F. J., *Education and Social Duty*, C. E. A. Proc., 1909, pp. 77-78.

siders the business of education to be primarily "to equip the individual for a successful struggle with his physical and social environments."[150]

Catholic education does not seek to suppress the progress of the individual, nor to hinder the development of his powers and of the resources of the nation. On the contrary, it has always aimed and still aims, to encourage and foster all that tends to the progress and development of man, both as an individual and as a nation. The abolition of slavery and the recognition of the equality of men, or in other words, the underlying principles of democracy, were due to the influence of the doctrine of Christ. And though it took many centuries of heroic struggle and fearful hardships on the part of His disciples, the victory was won in the course of time. Even a brief history of the Church and her educational institutions demonstrates that she always "nourished into vigor all the capacities and faculties of man."[151] But in so doing she was ever vigilant lest the welfare of her children be imperiled by the selfish designs of those who wielded power over their fellowmen. The people were taught to respect the spiritual authority, regardless of the fact that the person in whom it was vested was not of the nobility, but frequently the son of a poor laborer, a precept that must have been both novel and disagreeable to a people who regarded the members of the working class so far inferior. On the other hand, those who held the scepter were urged to practice the Christian virtues, especially justice and mercy. A study of conditions after several centuries of Christian teaching and example reveals the benefit extended to all people, as long as her aims are not thwarted by the perversity of men and governments.[152]

The Church always exhorted her children to the practice of self-denial, for this is the foundation upon which the welfare of society is built. Obedience to law and authority are not possible where self-will is uncurbed; yet obedience is one of the fundamental requisites for the preservation of the individual, of society, and of the race. Our system of Catholic schools in the

[150] Shields, T. E., *Philosophy of Education*, Washington, 1917, p. 359.
[151] *Ibid.*, p. 372.
[152] Eckenstein, L., *Women Under Monasticism*, p. 223. Also Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 241.

United States is possible only as a result of disinterested support and the self-sacrifice of the laity and teaching communities. They were called into being because under existing conditions the state schools could provide only the intellectual training of the child, completely ignoring religious and moral education. The school that neglects to develop these important faculties of the child's mind does not prepare him adequately for his life work. "If education is to prepare youth for contact with this (constantly changing) environment, it must build up a character, a power of will and action, strong enough to resist the onset of evil, steady enough to pursue the right amid all temptation."[153]

As means to this end the Catholic schools employ the inculcation of virtue, especially love for fellow-men and obedience to law and authority. These are possible only when the individual has learned to deny his self-interests and curb his selfish tendencies. Therefore the first step in the development of vocation consists in firmly implanting unselfishness in the heart of the child. Where this virtue has taken root and has produced the kindred virtue of charity, obedience and piety, there is no room for passions whose influence would prevent the Divine Call from being heard and heeded. The Catholic schools exist to aid the development of the child's physical, intellectual, and moral powers, that he may accomplish his life work and attain to external happiness. The methods employed to achieve this result vary with different ages, nationalities, temperaments, and customs of peoples; but the underlying principle remains the same, for the uniform aim of all Catholic schools is to inculcate virtue and to eradicate vice. In this they follow the example of Christ, for as He adapted His teaching in method and practice to the needs and capacities of those whom He taught, exhorted men to a virtuous life, and condemned vice and evil, so do also the educational institutions of the Catholic Church.[154] This, precisely, is the fundamental requisite for the development of vocation.

Though the principles of Catholic education, being those of the Divine Master, cannot be surpassed by any others, the

[153] Shields, T. E., "The Teaching of Pedagogy in the Seminary, *C. E. A. Proc.*, 1905, p. 234.

[154] Pace, E. A., "Education," *Catholic Encyclopedia*, Vol. 5, p. 300.

ceaseless change of social conditions may often necessitate a change in the method of their application, so as to yield the most efficient result in a given case. Our children must be prepared to meet and conquer the difficulties that threaten to thwart their happiness, or lessen their efficiency. There is no reason why our pupils should not be better prepared than those of any other school; on the contrary there is every reason why they should be more capable than any others because, by their training in obedience and self-conquest, pupils of the Catholic schools develop strength of will to aid them in overcoming the obstacles in their way. The opportunity for the eradication of evil tendencies, the inculcation of virtue by precept and example, are advantages that the pupil of the Catholic school enjoys from the time he enters the primary room until he graduates from the College or University. And these are so important for the future citizen that they outweigh any other advantage that can be offered by any other school. However, if in the state schools the children derive some temporal benefit which our system lacks, the Catholic educator is willing and eager to profit by what is really good as readily as he learns by that which is erroneous and pernicious.

When writing of the school for truants E. J. Lickley made the statement that "Not only is an elaborate equipment not necessary in a special school, but it is practically useless during this period of growth of the troublesome boy. Not an elaborate plant, not an elaborate equipment, but an elaborate teacher is essential to the boy who is out of step."[155] But the elaborate teacher is equally essential to the boy "who is in step" so that he may not be in danger of directing his steps in the wrong way. Here again the advantage is all on the side of the child who attends the Catholic school, for he is under the care and guidance of a teacher who is in the schoolroom because prompted by the highest motives; namely, obedience to superiors who are God's representatives; and Christian charity which stimulates the desire to serve each child as a representative of Him Who lived among mankind as a Child. Among the teachers of the state schools there are many noble, unselfish

[155] Lickley, E. J., "Successful Schools for Truants," *The Psychological Clinic*, Vol. VII, No. 3, May, 1913, p. 86.

characters, who have entered the educational field and continue to labor there for altruistic motives. However, this cannot be affirmed of the entire class, nor even of the majority.[156] But in the religious teacher the child daily and hourly sees the living example of self-denial, the continuous illustration of Christ's admonition to His loved ones, "If any man will follow me, let him deny himself."[157] Moreover, with his God-given intuitive powers the child recognizes that the highest form of happiness is not only compatible with, but is directly consequent to, disinterested labor.

It has been previously indicated how potent is the formation of lofty motives, high ideals of manhood and womanhood, of citizenship, and Christian duties toward men and toward God. Every Catholic school aims to do this and tends toward improvement in the methods employed to carry out this noble purpose. The first and most important step in this direction is to establish unity in the system of Catholic schools, for "Unity is strength; it is the mark of the Catholic Church; unity is the characteristic of everything carried on successfully in American spheres, and unity should be the mark and strength and soul-inspiring principle of Catholic education in America."[158] As has been indicated above, attempts to bring about this unity have been made even before the Civil War; these efforts were then frustrated; but they have been again undertaken, and the success achieved during the last decade is very encouraging.

Union among Catholic institutions should be readily accomplished since our religion provides a unifying principle, and because we are united under the authority of the Catholic hierarchy. The movement toward unification is progressing steadily in proportion to the appreciation of its importance. The Catholic Educational Association is bending its efforts to that end, and among other successes in this direction the affiliation of Catholic High Schools, Academies, and Colleges, with the Catholic University of America is significant. At the

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[156] Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 224.

[157] Mark, IX, 34.

[158] Right Reverend Monsignor O'Connell, Address to Delegates, *C. E. A. Proc.*, 1905, p. 30.

present time there are one hundred thirty-six of these institutions on the affiliated list and the number is continually growing. Very much remains to be done before the work of unification is completed but even in its early stages it can be made a powerful factor for promoting the welfare of Catholic students, for "No teacher, no body of teachers, religious or lay, has a monopoly of the best educational thought."[189] Closer union cannot fail to make known more generally the good accomplished by our teachers and to inspire pupils and teachers with a wholesome pride in regard to what has been done and with greater zeal to equal and to surpass those whose example is worthy of imitation. The closer the union of our educational forces will become, the stronger will be their influence, and our ideals of true and noble manhood, of patriotism, and above all, of a worthy child of Holy Mother Church, will command the respect of all men, will stimulate to heroic effort our youths and maidens who are soon to take their places in the industrial and social world.

The effect of this unity on the development of vocation is indirect, as is also that of the teacher's example and the early training in Christian virtue. But because indirect it is none the less potent. When we reflect on the importance of the lofty motives that influenced the workmen in the early Middle Ages we realize the value of cultivating the highest ideals in our schools. Our schools must supply proper motivation for the choice of a life-work, the method for preparation, and for all the acts of the pupils; proper motivation is the right kind of stimulus for the pupil to continue in school until he has obtained the desired end, or at least as long as circumstances will permit. While there are no available statistics as to the number of our children leaving Catholic schools at an early age, without having completed even the elementary course, we may assume that our boys and girls have tendencies very similar to those attending the state schools. In this instance we can utilize the experience gained by the officials of these schools and learn to what dangers their children are exposed, and what measures should be taken in order to counteract, or if

[189] Gibbons, E. F., "School Supervision—Its Necessity, Aims and Methods," *C. E. A. Proc.*, 1905, p. 166.

possible, prevent the evil that ensues. One of the means universally and most urgently recommended by the authorities in the state schools is to keep the child in school if at all possible. The desirability of extending the time of compulsory school attendance until the pupil is at least 16 years old has led to provide for it by legislation in a few states. The arguments in favor of this regulation are that children below this age are not able to enter the field of industrial labor without endangering their physical and moral welfare; that the employer finds such children undesirable; that the influence of the school in aiding the proper development of the child's character is more necessary at this impressionable age than at any other period of his life. Therefore the vocational guidance movement is concerned chiefly with encouraging children to continue their studies, or to resume school-work if it has been interrupted. This, however, is only one-half of the problem solved; if the child is constrained to spend his time in school against his inclination it is doubtful whether he is benefited by the opportunity this further training offers. He must be interested in his school work, either because it is attractive, or because he sees its utility and necessity.

It is about the age of twelve that school and its duties become irksome to the child, and this is the time to place before him for serious consideration the need of preparing for a definite future career. This does not mean that the pupil should make a definite, and as it were, irrevocable choice. It matters less whether at this age he decides to become a carpenter or a doctor, an engineer or a priest. But it matters a great deal to convert his objective interest into subjective interest, and to convince him that for success in his future work he needs just exactly what the school gives him now. There is nothing lost if the child later changes his plan and decides to enter another occupation. Indeed it is quite natural that he should change his opinion many times within the next six or eight years. The object sought is that he direct his school work toward a definite aim, for with an end in view he does his work more conscientiously, more thoroughly, and more willingly than he would otherwise. Work so performed reacts upon him and aids in the formation of character.

If our work in developing vocations and assisting our children to prepare for their life-work is to be successful, we must use direct as well as indirect means. The first part of the problem is to be solved by the teachers in the elementary grades. If the child has been taught a proper appreciation of his duties, and the germ of vocation has received the nourishment necessary for its development, the preliminary work has been done. In this work the teachers receive valuable aid from the use of suitable text-books, such as the Catholic Education Series. These have as a conscious aim the preparation of the child for the present and the future, by stimulating into action those faculties of the child that tend to elevate him to the highest citizenship and lead him to his true destiny, making his whole life a blessing to his fellow-man. With these or similarly constructed books, the teacher's task of laying the foundation for future vocational guidance is not difficult. The authors of these books aim to secure the complete development of all the faculties of the child, and for that reason every lesson has been selected with the utmost care so that in it are enfolded in germinal form the great truths that future years are to unfold. To prepare the child for citizenship in the Kingdom of Heaven is the ultimate end and therefore each lesson directs the child toward that goal and leads him toward the attainment of such ideal citizenship. To do this it is necessary to prepare the child for ideal citizenship in the state.

There is in these books a parallel to the work done in the monasteries; the monastic institutions, while aiming at the sanctification of their members, succeeded in the transformation of a barbarous people into a veritable beehive of industry and order, producing artisans and artists in large numbers, and securing intense love of home and country; so likewise the aim in this series is to keep in view the eternal destiny of the child, preparing him for it most efficiently by teaching him to do well his present work. The child is led to see that conformity to the will of God leads to the realization of temporal and eternal happiness; on the other hand, adherence to self-will, in opposition to God's will, leads to grief and destruction. Thus is created the proper attitude toward choosing a vocation, long before the actual choice must be made. Later the value of

suffering and the need of courage to meet difficulties are emphasized, the foundation for good citizenship and patriotism is securely laid, and finally the child is prepared for the study of history and literature.

By this time the child is ready for, and in need of, explicit direction in regard to his future work. The Gospel narrative of the Child Jesus in the Temple teaches us as no other authority can, the importance of this act in the child's life. Christ's mission, or vocation, is decided from all eternity, but since He taught by example even more than by precept, He saw fit to proceed in such wise that we may learn how He would have us choose our life work. He makes His choice at the age of twelve in the Temple, the great school not alone of the Jews, but of all nations; in the presence of the Doctors, the teachers of divine and human law; and in answer to the inquiry of His parents, the ideal representatives of all parents to whom God vouchsafes the happy privilege of entrusting to them His beloved little ones. Moreover, after publicly announcing His future work by the words "did you not know, that I must be about my father's business?", He returned to Nazareth "and was subject to them," and He "advanced in wisdom, and age, and grace with God and men."[160] The lesson is complete; it indicates the time, or age, at which the child should begin to contemplate seriously the necessity of choosing a vocation; the motive that should govern the choice, namely the will of His heavenly Father; the institutions, Church, school and home, that should influence so important a decision; and finally the need of long and careful preparation that is necessary for the successful pursuit of any calling. The Catholic teacher may use other motives to supplement, but never to supplant, this highest motive. The ability to acquire wealth, to occupy an honored position in society, to secure domestic happiness, to be able to help and comfort others, are valuable as aids and productive of much good if rightly used. But the teachers need to guard their pupils against the prevalent tendency of our times, and beware lest the spirit of commercialism intrude itself and replace the high ideal of Catholic manhood and womanhood.

[160] Luke, II, 52.

When the child by previous training is disposed to accept as his model for imitation the Child Jesus in the Temple it will not be difficult for the teacher to indicate by what means the child should learn what kind of work God had destined him to perform. Children should be taught that natural preferences and the capacity for special work are not merely accidental, but are gifts from their heavenly Father to Whom they are responsible for the right use of all gifts, namely for His glory and their own salvation; that they can accomplish this only by employing their faculties for the welfare of their fellowmen. Children will readily understand that the will of their parents is frequently the safest guide for them to do the will of God, and therefore they are inclined to imitate the obedient Youth Jesus, their model.

The most difficult part of the lesson is to teach the child to realize the necessity of patient and painstaking preparation. Impatient of anything that appears as useless delay and waste of time, the youth would rather make haste and finish his school work in the shortest possible time. Catholic and non-Catholic educators attempt to lengthen the child's school life by establishing high schools and encouraging attendance at these. Only a small per cent of the pupils who have finished the grades avail themselves of the opportunity thus afforded, though these schools are maintained at the cost of considerable sacrifice on the part of Catholics, for their equipment incurs greater expense than that of the grade school. The growth in the number of Catholic high schools during the last decade proves the imperative need of establishing means for a lengthened school term for our boys and girls. Every teacher should aim to increase the number of pupils in these schools for thereby he assists in the work of preparing children for their life-work.

The comparatively small high school attendance at the present time may be due to various causes; the usual reason is that the pupil does not see the relation of his work at school to that which he intends to take up later, and is inclined to regard the time spent in the high school as just so much time lost. The state high schools, in order to attract and retain their pupils, have altered their curriculum so as to adapt the course to local conditions; the usual aim now is to fit the

pupil for a career, rather than prepare him for college, since those who have the opportunity or inclination for further study are very few in comparison to the number whose school days are over on their graduation from high school. Here again we can learn from the state schools; both from their success and their failure. The too great eagerness with which some of them tried to meet the desires and needs of the different classes of pupils led to the introduction of a multiplicity of subjects and electives, even in the first years of the high school course. Where no provision was made for proper guidance, the pupil being left to choose whatever courses appealed to him, it was inevitable that he should choose impractical combinations. These pupils, on entering their field of labor, found that they had obtained little or no profit from their high school course; their experience made known to others persuaded many children not to invest their time in secondary education.

On the other hand, too great rigidity in adhering to a traditional course, without any regard for the practical needs of the pupil, likewise serves to lessen the attendance at some schools. Unless the child while still in the grades has been directed to see the necessity of more than immediate preparation for a career, the few years spent in the high school seem too long and so unrelated to his future work that he is unwilling to undertake it. The teacher must convince the pupils and their parents by concrete examples that a well organized high school course is more beneficial than one that offers many attractions, but cannot claim results like those obtained in some of our schools. Reverend M. J. Dorney, discussing the paper "Catholic Education Above Grammar Grades," indicated the various occupations followed by the former pupils of his high school and then adds: "If there is one thing that makes me proud of our high school it is this, that every single boy that has graduated from my school occupies a position so far superior to that his father held that there is no comparison; and that, to me, is the justification of that education, developing them, making them better socially. Every single boy that has graduated from my high school in sixteen years has achieved success in the vocation in life to which he was attracted."[161]

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[161] Dorney, M. J. [Discussions], "Catholic Education Above Grammar Grades," *C. E. A. Proc.*, 1911, p. 181.

The state schools, acting on the principle that the high schools are to prepare pupils for work rather than to be the feeders of colleges and universities, provide for instruction in vocational branches. The methods employed and the extent in which this is done, vary greatly in different sections, but the effect on our system is decided and inevitable. The subjects offered attract the child by their very novelty, and where immediate application demonstrates their utility, encouragement to attend these classes is unnecessary. The Catholic schools, limited in regard to financial resources, cannot provide similar courses, at least not on the same scale; but provision must be made for our pupils so that they may not suffer any disadvantage while they enjoy the benefits of a Catholic education.

The overemphasis of utilitarian aims is by no means praiseworthy and is rather likely to defeat its own end in the course of a few decades, besides lowering the standard of the school and hindering complete development of the pupil. However, we may not ignore the causes and effects of this widespread movement and while counteracting its evil influence, we may use it as a source of information to the benefit of our own schools. "Patient, cheerful, methodic work through worthy motives—if the child have these qualifications, we will have done well by him and may rest easy as to his fitness for his life-work."[162] Since the early dawn of Christianity this has been the aim of Catholic education; still we must use direct, or particular means, in order to avoid vocational failures whenever possible; the number of misfits in life may be at least considerably reduced by systematic and united efforts, though no system, however much improved and perfected it may be, is able to prevent all failures.

The direct preparation for the child's vocation begins in calling his attention to the need of making a choice and directing his efforts toward adequate preparation for his career. The value of cultivating habits of "patient, cheerful, methodic work" should be pointed out by the teacher. The child should learn what relation exists between work done at school and in later life. There is a vocational, as well as a moral and his-

[162] Brother Luke Joseph, F.S.C., "Our Children and Their Life Work," *C. E. A. Proc.*, 1911, p. 301.

torical, value in the biographies of men and women who have conquered the obstacles in their way to success. The worthy motives that actuated these heroic souls and won for them the esteem and gratitude of their fellowmen will prove powerful incentives for imitation. The teacher can form the basis for further preparation by means of biographical sketches and familiar incidents. Before leaving the elementary school the child should be convinced that careful preparation is necessary for any but the lowest forms of unskilled labor and that he will receive valuable aid for his future work by the course offered in the secondary schools.

With comparatively few exceptions our pupils take their respective places in the field of labor after they have finished their high school course, and more frequently before they have completed it. Our first efforts, therefore, must be to increase the number of graduates and to give them the best preparation for their career. The pupils should be encouraged to keep in view a definite purpose during the years spent in the high school, and to make their studies a means to that end. The teacher, being in daily and intimate contact with the pupil, has the earliest opportunity to learn his aptitudes and preferences in regard to work. In some instances our Catholic children have the benefit of a home in which they can exercise their ingenuity at various kinds of manual work, and here both parent and child are quick to detect any marked ability for a certain line of work. The encouragement that comes from this knowledge is sufficient incentive to direct the child's interest toward this work and prompts him to select it as his pursuit, for he realizes that his aptitude will help him to succeed, and success brings with it contentment and pleasure. But even here guidance and advice from experienced persons are necessary for the child during his course of preparation; no child can be expected to be able by a process of reasoning to conclude that the cultivation of a special aptitude must have as a foundation a thorough knowledge of general studies. The teacher, whose study and experience enable him to prove that this is not merely a theory but a demand in the industrial and professional world, must supply for the want of foresight and reasoning in the child, and sometimes in his

parents. The teacher can, with some preparation, also be the safest guide to direct the course which the child should pursue in order to obtain the desired training for his life-work.

The great majority of our children at the present time are not in home surroundings that would aid them in discovering their ability or in fitting them for a career by any kind of apprenticeship. Therefore this work rests upon the school, and the teacher must do what lies in his power to direct the pupils. Since the various branches in high school are taught by different teachers, it is possible that no one may consider the vocational guidance of the pupils as his work or duty, and therefore it is of great importance to provide for it systematically and to continue this work which has been begun in the grades. A knowledge of child-psychology and child-character is essential on the part of every teacher, and this knowledge should be used to promote the child's welfare, not only while he is under the teacher's immediate direction, but also to influence his career for the future. Every lesson taught should deepen the child's conviction that what a man accomplishes in the course of his life depends more upon what he is than upon what he does. The manner in which a man performs his work, not the occupation in itself, is of greatest importance.[163] The artisan of the Middle Ages who fashioned the most inconspicuous detail of some great cathedral knew well that no human eye would behold his work after it had been located in its destined place. Still he worked skillfully and patiently, rejoicing in the reward offered by the consciousness of labor well performed. Every teacher has countless opportunities to show his pupils that inconsistency is most often the cause of failure, while consistency and perseverance lead to success.

Frequent talks on the value of the respective subjects, their relation to other subjects, and their bearing on the various pursuits, should be given by teachers and occasionally by some prominent professional or business man to pupils and their parents. When parents are convinced of the advantages that result from a prolonged term of study, they wield a powerful influence, both directly by their admonition, and indirectly by

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[163] Chrysostom, Brother, *The Pedagogical Value of Faith*," etc., Philadelphia, 1915, p. 79.

their sympathetic attitude toward school and teachers. The need of giving this information to parents and pupils is greater now than it ever has been. The educated man can readily discern the weak points of a system that aims to obtain only remunerative results in the commercial world. Not so the average laboring man, and still less his son, whose natural impatience to escape the discipline of the school, makes him more eager to imitate those who devote the shortest possible time to preparation for their work. Then too, the current literature and the attitude of many educational leaders have been instrumental in creating a tendency to undervalue the need of careful and prolonged training based on broad general culture. To correct the erroneous views which keep many from preparing themselves thoroughly for their calling and so to diminish their future usefulness and happiness, it is necessary to instruct our youth and demonstrate the utility of the courses that are offered. The paper entitled "The Classics—A Preparation for a Professional and Business Career"[164] contains the kind of information that should be made available for all the pupils of Catholic schools and also for their parents. Too often the pupil's impatient question "Of what use is this to me?" is left unanswered, or is answered curtly without convincing him; as a result he frames his own answer, dictated by his likes and dislikes, and he is not inclined to lengthen his course of study. Very few boys realize how much is to be gained by attendance at school until experience has taught them the value of such training, but this experience is a very wasteful teacher and is apt to bring home the lesson after it is too late to repair the loss.

The defects in the present state school system are not sufficiently evident to be noticed by the pupil and the average parent, who are satisfied with the immediate result; it may take a decade or two before they learn by observation and experience what the educated and thinking men foresaw would follow as the logical consequence. The note of warning uttered by these should be transmitted to the children who are looking forward to the time when they shall be ready to enter upon

[164] Burrows, A. J., "The Classics—A Preparation for a Career," *C. E. A. Proc.*, 1909, p. 208.

their respective occupations. Under present conditions the sound philosophy of our leading Catholic educators is rarely made known to the pupils or their parents to whom the apparent advantages of a short period of preparation seem most desirable. For various reasons many of our children have been deprived of the benefit that secondary education in our schools would have procured for them; the present tendency to avail themselves of the opportunities afforded by an industrial or technical training will prove an additional cause to patronize the elaborately-equipped state schools rather than the Catholic schools. Until adequate provision has been made in our system for vocational training each teacher must exert his influence to induce our children to continue their educational work. He must try to make our schools so attractive and efficient that there will be no desire on the part of the pupils to attend any other school. It is often possible to arrange the course in a secondary school so as to offer some electives with a view to the best interests of the children. This plan is more easily carried out where, on account of local conditions, most of the students in attendance intend to follow the same career.

What the Vocational Guidance Bureau attempts to do for the state schools can be accomplished more efficiently in our educational system if the clergy and the teachers recognize the utility of such a movement and lend their united efforts to support it. Mutual cooperation between school and home, and an organized system are necessary to make the guidance of pupils a success. While every teacher may, and should, aid in preparing pupils for their life-work, there should be in every secondary school some one who more particularly devotes his time and energy to the vocational guidance of the pupils. This is necessary to avoid, on the one hand, duplication of effort, and on the other, partial or complete neglect.

Among the efficient and accessible means at the disposal of one who is to guide the young, may be mentioned suitable literature. There is a wealth of material in biographies that could well be used in connection with vocational guidance. Children take delight in reading books whose form and content are adapted to the age and temperament of the reader. The

lives of heroes and saints might well form the basis of a course that gradually leads to more specific instruction on vocational subjects. Literature that gives information on the various occupations, the requirements, the advantages it offers, and the disagreeable features or harmful effects it may have, is easily obtained for any school without great expense, and should be productive of much good. The greatest benefit derived from it is not the practical knowledge that it may give, nor even the help it may offer to the child in choosing a desirable, and avoiding an undesirable occupation. Important as this may be, the information gained in regard to the value of thorough preparation and the need of a broad general knowledge of subjects, which to the child seemed unrelated to the work, is of greater importance at his age.

In connection with collateral reading the teacher may learn the child's aptitude, his desires and hopes for the future, from his work in composition; and he may use this knowledge to direct the pupil's efforts in regard to the method by which he determines to reach the coveted end. After learning what are the inclinations of the pupils the advisor should tactfully use this information for the purpose of instructing them on the relative value of occupations. He must raise to a higher level the standard of those whose attention is fixed upon an occupation that has no enduring interest and is of no genuine importance. He must aim to substitute a higher ideal and to convince the children that among the numerous occupations open to them, only those that are marked by essential importance and that contribute to the welfare of their fellow-men will be found to be satisfactory and to lead to true happiness.[165]

Sometimes a child may resolve to enter a career for which he is ill fitted by natural endowments. Here again the vocation counsellor can judge with relative certainty as to the absence of requisite qualities, and with comparative safety direct the hopes and ambitions of such pupils toward occupations better suited to their capabilities. This must needs be done with great care and tact so as not to discourage the child. Much of the misery that exists at the present time is due to industrial "misfits," which could have been avoided by the advice of

[165] Henderson, C. H., "*What Is It to Be Educated?*" Boston, 1914, p. 383.

teachers and parents. On the other hand we must remember that no one can safely choose an occupation for the child, and that lack of ability is often more than compensated for by strong determination and great love for an occupation. Experience abundantly shows that where teachers and parents have at times disapproved of a career because of the apparently unsurmountable difficulties, the child, in fact, succeeded even better than his more talented rival, his lack of capability being more than counterbalanced by determined perseverence. This should be a warning to us not to insist on persuading from their course such children as show unwavering determination to follow a certain vocation. The best service we can render such children is to cultivate their taste, raise their standard to a higher level and infuse lofty motives for choosing a vocation.

The relative value of occupations might well be made the subject of a formal debate by the class. This would impress the advantages and disadvantages more deeply than merely reading about them, for the interest that a debate arouses among the students does not usually subside very quickly and may be utilized by the counsellor toward further efforts. An occasional lecture by the pastor or a citizen on vocation in general, or on a specific calling, would prove valuable. General vocational intelligence is also gained by means of excursions to industrial plants, to manual training and vocational schools. Since all but the lowest forms of unskilled labor presuppose the completion of at least a high school course or its equivalent, it can not be too strongly emphasized that all pupils be encouraged to avail themselves of this opportunity. It may be desirable that every child finish the college course before he enters upon his life-work, but this is impossible at present; and unless the courses in our school system be considerably altered, it is highly improbable for the time to come. The fuller years and broader experience would insure the choice of a permanent vocation, for "the discovery of capacity and aptitude will be a constant process as long as growth continues."[166]

The state schools in their eagerness to attract the pupils and

[166] Dewey, John, *Democracy and Education*, p. 368.

to provide the industrial training that appeals to the child, completely ignore the danger lurking in early specialization. John Dewey warns against the evil that must result from this condition and says: "If even adults have to be on the lookout to see that their calling does not shut down on them and fossilize them, educators must certainly be careful that the vocational preparation of youth is such as to engage them in a continuous reorganization of aims and methods."[167]

When the child has chosen a professional career, the direct preparation does not begin until he has received a general education which is sufficiently broad to serve as a safe foundation for the narrower specialized training. But only a small per cent of pupils choose professional callings, and the great majority must also be provided for by the schools. In the state schools this is being done by establishing various classes of schools which offer industrial training. Catholic educators are considering just what should and can be done in our schools in regard to vocational training. As a rule the splendid work done by our Catholic Colleges and Academies in vocational education is not appreciated as it deserves, perhaps because it is not called by any such high-sounding name. These schools have taught with a view to prepare teachers of music and art; they had commercial and normal departments; they trained the girl to be a successful home-maker, and both youth and maiden received the preparation necessary for the religious vocation. It is doubtful whether these schools were fully aware of the fact that they were doing for many decades, some for centuries, what the state now deems to be so necessary for the pupils. It is still more doubtful whether they realize further possibilities that lie within their power. So, for instance, many of these institutions do their own printing, but rarely make use of it as a means of teaching any but the members of the community the technicalities of the trade. Similarly other occupations, carpentry, plumbing, bookbinding, agriculture, horticulture, and a number of arts and trades, differing with the locality in which the school is situated, and the means at its disposal, might be utilized in vocational education.

Day schools are not generally thus equipped; still our

[167] Dewey, John, *Democracy and Education*, p. 363.

secondary schools might find little difficulty in making arrangements with local industrial establishments. These are interested in the problem, and some of the stronger among them have organized definite schools to instruct and train their own apprentices.[168] All employers are convinced of the need of better preparation for their future employees, but comparatively few can afford to give them this training under present conditions. If the pastors and superintendents of our Catholic schools would endeavor to obtain the cooperation of employers in each locality, their combined efforts would do much toward the satisfactory solution of the problem in that particular region. Incidentally it would help to restore a healthy condition between capital and labor which has been practically lost in modern times. In some localities part-time or continuation schools would be most acceptable to the employer, and most profitable to the children. Pupils could see more clearly the need of mental power in connection with technical skill and therefore would be willing to apply themselves diligently to their tasks at school.

The work of teachers and superintendents would necessarily be increased by vocational guidance, and arrangements with employers, since the capacities and inclinations of the children must be continually guided and guarded so as to avoid what John Dewey calls "fossilizing."[169] But our Catholic teachers are willing to make sacrifices, and will gladly bear the added burdens if by doing so they can aid the children whom they consider their God-given charges. Besides, the marked effect produced on the impressionable character of children by the exercise of their faculties in useful work, and by the realization of responsibility, is in itself sufficient recompense to the teacher for additional labor.

To these, and similar means to obtain vocational training for our pupils, the objection is sometimes offered that the school work must necessarily be of inferior quality when the pupil's time is divided between study and actual work. Experience has shown that the contrary results obtain. Both in the history

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[168] Harvey, L. D., "The Need of Industrial Education in the Public School System," *N. E. A. Proc.*, 1909, p. 58.

[169] Dewey, John, *Democracy and Education*, p. 363.

of the past, and in the lives of our contemporaries we find ample evidence that "to get the poorest results possible in the three R's it is only necessary to limit the teaching to the three R's."[170] Pestalozzi says, "I am more than ever convinced that as soon as we have educational establishments combined with workshops, and conducted on a truly psychological basis, a generation will necessarily be formed which will show us by experience that our present studies do not require one tenth of the time or trouble that we now give to them."[171] Pestalozzi's theory is verified by the history of Monastic schools in which manual labor formed an important part of the course; and modern educational literature fairly teems with examples which prove that pupils who spend some time in the acquisition of manual skill, far from doing less or inferior work than their fellow-pupils not so engaged, are, as a rule, the most successful students. Since the revelation of the child's especial power can be made only by the operative processes it is of utmost importance to furnish an environment which will give him adequate opportunity to exercise his faculties.[172]

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[170] Gregory, B. C., *Better Schools*, p. 129.

[171] Graves, Frank P., *Great Educators of Three Centuries*, New York, 1912, p. 130.

[172] Gregory, B. C., *Better Schools*, p. 255. Also, Henderson, C. H., *What Is It to Be Educated?* p. 181.

CONCLUSION

If home, school, and Church unite their efforts, and present to the child the highest ideal as the motive for his life-work; and by systematic training of hand, head, and heart, help him to realize this ideal, the work of development and guidance of vocation shall have been achieved. The consequent effect will be far beyond what at the present time is apparent. The concluding words in "The People's School" appear to be a fitting close to this chapter. "The problem of vocational training is also more profound than preparing men and women to work. It is to educate the public mind, to employ a working ideal that will gradually transform industrial practice, until labor, no longer cramping and brutalizing, is a beautiful realization of the noblest human possibilities; until the old words of the Benedictine Rule take on their fullest meaning, and to work is verily to pray."[172]

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[172] Weeks, Ruth M., *The People's School*, p. 193.

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